

THE GOALS AND MANNERS OF MAKING HAJJ

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TRANSLATED BY
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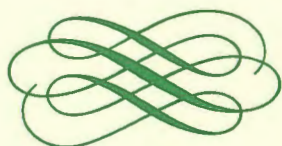
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The word *Allah* in the Quran translation was usually altered for its
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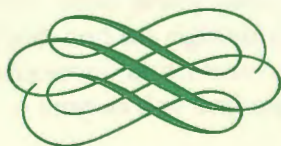
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THE GOALS AND MANNERS OF MAKING HAJJ

HABIB ALI AL-JIFRI





In the name of God the Merciful, the Compassionate

Praise belongs to God, Who commanded His intimate friend Abraham peace be upon him to call people to the Hajj (Greater Pilgrimage), and Who then gave success to those for whom felicity had been predestined to answer the call. I bear witness that there is no divinity other than God, One without partner, a testimony which will open locked doors, I bear witness that our master and liege-lord Mohammad is His servant, messenger and beloved by whom God showed us the way to salvation, and the way to transact with the Lord ﷻ, God made him (Mohammad ﷺ) a leader, and a point of orientation in every pathway to Divine proximity and in every way leading to God's pleasure, the Prophet expressed this when he said: "take your rites of devotion from me"¹, O God bless, send peace, and grace upon him, his pure household, and his righteous companions, as well as their successors, and those who follow them in benevolence so long as day and night interchange.

1 The Sunan of Imam Bayhaqi, the Collection of Imam al-Nisa'i, Imam Tabarani in his two collections al-Kabir & al-Awsat.



﴿AND PROCLAIM THE PILGRIMAGE AMONG MEN﴾²

The time of the greater pilgrimage is upon our community, a time in which the gifts of the Lord are openly displayed, and manifest themselves to earnest hearts, a time and a place for which the hearts of the faithful yearn. From the time God ﷻ commanded His intimate friend Abraham upon him be peace to call people to Hajj, and Abraham asked: "O Lord how will people hear my voice from a distance and across time?" the Lord said: "O Abraham you make the call, and We will make it reach them", when the call to Hajj was made the Spirits answered, and their answer at that time opened the door of felicity for them and allowed them to go to Hajj when they eventually came into physical existence.

The Hajj is one of the greatest rites of Islam, and it should be enough for the faithful to know it is the fifth pillar of the faith, and the one who is capable of performing it has no faith without it. The Prophet of God ﷺ warned those whose hearts are heedless and distracted from the right path about being neglectful of the greater pilgrimage. Whoever understands what the pilgrimage is really about, will also understand the secret of why this is treated so seriously, the Hajj is the great banqueting table of God ﷻ, and if the faithful

2 Quran Chapter 22, Verse 27, the whole verse reads as follows: (And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways).



are called to this banquet and turn it down it indicates a lack of sensitivity and weakness of faith.

The reason for visiting the sacred places of the Hajj is out of longing for the Creator ﷻ, and to visit the places where His gifts and favors are showered, and how can a faithful heart not be touched by the intimate moments of communion with God, and beckon to God's call by saying: "at your service O God, at your service". How can a faithful heart not yearn to visit the House of God, when such a heart recognizes that the real goal of visiting the House of God is really orientated to God ﷻ.

«THEY WILL COME TO THEE»³

The real reason for performing the Hajj is; in order to respond to God's command, and out of longing for what God has. It is narrated that Abraham ibn Adham may God be pleased with him walked from Iraq to the Hejaz in order to perform Hajj, while walking he saw an amputee crawling on the ground, Abraham ibn Adham felt sorry for him and greeted the man, the man said: "Where did you come from O Abraham? To which he replied: "Iraq", the man asked: "what is the distance between your country and the Sacred City of God?" Abraham ibn Adham answered: "three

3 Quran Chapter 22, Verse 27, the whole verse reads as follows: «And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways».

months", the man said: "bravo, being so close to God's house you must be making Hajj every year." Abraham ibn Adham was surprised and asked: "how long does it take to get from your home to the House of God?" The man answered: "I said good bye to my family five years ago."

YOU MAKE THE CALL WE WILL CAUSE IT TO REACH

The person intending to go on Pilgrimage should know something about the immense beginning of the pilgrimage, which was the call of Abraham because one can learn a profound meaning connected to faith, the experiences of faith are the real secrets of the pilgrimage, and are the real goal of it. God does not need us to visit a particular place built on a particular spot, nor does he need us to stand on a mountain, nor kiss a stone, or pelt a stone column with small stones, rather the goal is the spirit of such actions and their meaning.

The first thing a pilgrim experiences is the meaning of God's statement: "O Abraham you make the call and We will make it reach them". The believer is someone who establishes the outer forms of things in all aspects of his life and in all state while relying on the Giver of Forms. i.e. he should maintain the outward expression of things, working hard to establish the correct outward decorum, while relying on God in regard to acknowledging the receiving of benefit, giving it, reaching ones goal, and getting to new lofty heights is really from God the Exalted.

﴿PILGRIMAGE THERETO IS A DUTY MEN OWE TO ALLAH﴾⁴

The Hajj (Greater Pilgrimage) is incumbent on every believing Muslim who is of:

- Sound mind
- An adult
- A freeperson
- And capable

The signs of adulthood are the monthly cycle for women, and ejaculation for both men and women, or reaching the age of fifteen if neither of the other two signs begin before, at which point the person becomes morally responsible.

Moral responsibility comes from God, and when someone reaches adulthood and is of sound mind the person becomes morally responsible, the greater pilgrimage is not incumbent on someone who is insane, and an insane person who makes the pilgrimage does so as a supererogatory act, likewise for a child who makes the pilgrimage, his pilgrimage is considered a supererogatory one and does not replace his obligatory Hajj which he would still be required to do at adulthood. Hajj is also obligatory for the freeperson and is not obligatory for someone in

4 Quran Chapter 2, Verse 97, the full verse is as follows: (In it are Signs Manifest; (for example), the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah,- those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.)



bondage, as long as the person remains in bondage, the Hajj is also obligatory on whoever can do it, and the ability to do Hajj has two aspects:

The finances and means of transport, i.e. sufficient financial provisions to cover the cost of the outbound and homebound journeys, and to fulfill all his other financial needs (at a moderate level of expenditure). The finances to cover the expenditure of the dependents he leaves at home for the entire time of his journey.

THE COURTESY PERTAINING TO PREPARING FOR HAJJ

One needs to prepare by filling one's heart with the light of truth, thinking little of one's ego, and being humble before the Majesty of God ﷻ, in having a bad opinion of oneself and a good opinion of God and His creatures, one should be preoccupied with remembering God, reciting the Quran, learning, teaching, or dealing with one's daily needs. One should not be occupied with empty talk, let alone backbiting, gossip, disparaging a Muslim or lying, for the limbs are the vehicles of Hajj and effect how much one is impacted by its reality, and can cause many of the merits of Hajj to be missed, one should be occupied with what will gather one's heart to God.

One should choose companions for Hajj will help one to remember God, stir one's aspiration to do good works, and help one bear hardship with patience, for all these are physical hardships which amount to nothing when compared to the Divine gift which

the Lord gives in exchange, companionship should involve advising one another in doing good works, one should be eager to serve one's travel companions, the one who serves them most and is most humble to them is the one who has the greatest portion of being in Proximity to God, if that person respects the things God has honored and sanctified.

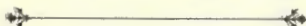
THE COURTESY OF GOING OUT TO HAJJ

One should begin the Hajj journey by making the supplication for leaving the house, and the supplication for getting on ones means of transport, there are many supplications in this regard, among them the supplication of the Prophet:

﴿Glory to Him Who has subjected these to our (use), for we could never have accomplished this (by ourselves)﴾, And to our Lord, surely, must we turn back⁵), or the supplication: "In the name of God, I trust in God, there is no strength and no power except by God"⁶, as well as: "O God I orient my being towards You, consigning my affair to You, I trust all my affairs to You, You are enough for me and the best of protectors", followed by: "Glory be to God, praise belongs to God, there is no divinity other than God,

5 Quran chapter 43, verses 13-14: ﴿In order that ye may sit firm and square on their backs, and when so seated, ye may celebrate the (kind) favor of your Lord, and say, ﴿Glory to Him Who has subjected these to our (use), for we could never have accomplished this (by ourselves), And to our Lord, surely, must we turn back﴾

6 Sunan of Imam Abu Dawud



God is the greatest”⁷ repeat this seven times and add on the last repetition the words “and there is no strength and no power except by God”, and if one wishes one can multiply the statement by adding the formula the Prophet taught some of his wives when he said: “by the number of His creatures, as is pleasing to Him, as adorns His throne, and as encompassed by His words”⁸, and one can add if one wishes: ﴿Praise be to God, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of God﴾⁹.

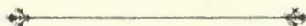
If one wishes one can also recite the following verse from the Quran, for Abdullah ibn Abbas ؓ related the Prophet ﷺ saying: “my community will be safe from drowning at sea, if they recite God’s word: ﴿No just estimate have they made of God, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him﴾¹⁰, if one wishes

7 The Musnad of Imam Ahmed Ibn Hanbal

8 The Authentic collection of Imam Muslim

9 Quran chapter 7 verse 43 ﴿And We shall remove from their hearts any lurking sense of injury;- beneath them will be rivers flowing;- and they shall say: ﴿Praise be to God, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of God: indeed it was the truth, that the messengers of our Lord brought unto us.﴾ And they shall hear the cry: ﴿Behold! the garden before you! Ye have been made its inheritors, for your deeds (of righteousness).﴾

10 Quran chapter 39 verse 67: ﴿No just estimate have they made of God, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute



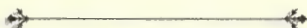
one can also add: ﴿O God, to Whom the heavens and the earth are obedient, and the seven earths are abased, and the lofty mountains are humbled, and the abundant seas are fearful, protect us for you are the best of protectors﴾, and one can add: ﴿Thus We arranged. How excellent is Our arranging¹¹﴾.

One should praise God three times and affirm His Greatness three times by saying: "Praise be to God, Praise be to God, Praise be to God, God is Greatest, God is Greatest, God is Greatest, Glory be to You I have oppressed myself, so forgive me, non can forgive sins but You", it is narrated that the Commander of the faithful Ali ibn Abi Talib ؑ: "came to mount his riding animal, when he placed his legs in the stirrup he said: in the name of God, when he had mounted the animal he said: Praise be to God, he then recited: ﴿Glory to Him Who has subjected these to our (use), for we could never have accomplished this (by ourselves), And to our Lord, surely, must we turn back¹²﴾, he then said: Praise be to God three times, followed by: God is greatest three times, he then said: ﴿Glory be to You I have oppressed myself, so forgive me, non can forgive sins but You﴾, he then smiled, and was asked: O commander of the faithful what made you

to Him﴾

11 Quran chapter 77 verse 23: Thus We arranged. How excellent is Our arranging﴾

12 Quran chapter 43, verses 13-14: ﴿In order that ye may sit firm and square on their backs, and when so seated, ye may celebrate the (kind) favor of your Lord, and say, ﴿Glory to Him Who has subjected these to our (use), for we could never have accomplished this (by ourselves), And to our Lord, surely, must we turn back﴾



smile? He said: I saw the Prophet ﷺ do the same action and then smile, and asked him: O Messenger of God what made you smile, and he said: God likes it when His servant says forgive me my sins, because he acknowledges non forgives sins but God. ¹³

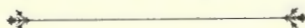
Look O brother pilgrim at the link the companions had to the beloved and chosen of God ﷺ, to the point they even emulated his ﷺ smiles and laughter.

If a person is befallen by a calamity or constriction, the person should turn to heaven and supplicate using the supplication for averting calamity which is attributed to the Prophet, this supplication is immense and is as follows: "There is no divinity other than the One God, the Majestic, the Clement, there is no divinity other than the One God, the Lord of the heavens and the Lord of the earth, and the Lord of the Noble Throne"¹⁴.

The Pilgrim should be busy with the remembrance of God at all times, and one should remember with the tongue while having a heart that is present and which experiences awe before the majesty of God during His remembrance. My brother pilgrim feel the immensity of God's honor to you, you who are a weak, sinful servant and He allows you to remember Him, and He honors you by mentioning you, a Sacred Tradition narrated by the Prophet who cites the Lord of Glory saying: "I Am as my servant's opinion of Me,

13 The Sunan of Abu Dawud, the Musnad of Imam Ahmed Ibn Hanbal, Tirmidhi, al-Nisa'i, Abu Ya'la, Ibn Habbab, al-Hakim, al-Bayhaqi

14 In the authentic collection of both Imam Bukhari and Imam Muslim



and I Am with him when he remembers Me, when he remembers Me in himself, I mention him to Myself, and when he remembers Me in public I mention him in an even greater assembly"¹⁵.

THE COURTESY OF WEARING THE IHRAM FOR HAJJ

If a person travels to Hajj by air and finds it difficult to don the Ihram on the plane, he can don the Ihram at home, but one should not formulate the intention until one reaches the designated places for making the intention for Hajj, if a person is able to delay donning the Ihram until after boarding the plane that is also fine, if travelling by car, one should wear the Ihram at the designated places, which differ according to the direction one comes from, it is a Sunnah to wash at the designated places (or in your country of departure if it is close), and one should feel that one is cleansing ones heart, the heart which is the focal point of God's gaze, there are many meanings in this for the one who reflects on the actions of the Hajj, and being oriented to God.

One's heart should be present with God ﷻ, while one is divesting all worn garments (with the prestige that goes with them, with their beauty, with the fact they make one stand out in the crowd) that one is also divesting all worldly consideration one should

15 The authentic collections of Imam Bukhari and Imam Muslim, as well as the Musnad of Imam Ahmed, al-Tirmidhi, Ibn Maja, and Ibn Habban



see themselves to be the same as every other Muslim, and if one wants to ascend higher one must perceive themselves as lower than all other Muslims, and that one is the most insignificant person in the place, and the most sinful, this is a courtesy God loves, God describes those he loves thus: "lowly with the believers, mighty against the rejecters¹⁶", whoever is humble to God is raised by God, so one should divest himself of caprice, love of this world, love of position among creatures, be sincere in wanting to divest yourself for the sake of God ﷻ.

Divesting the garments should remind a person that just like one divests their own garment now, a day will come when someone else will divest them of garments when they are no more than a lifeless corpse, unable to lift a raise or lower an arm, rather ones arm will be lifted and lowered by another, remember that moment, and remember the time you will stand before God on the day of judgment, the day people will be gathered naked and barefooted just as they were the day they were born, one should remember these events in order to awaken the heart from its heedlessness and sleep.

The believer should avoid using perfumes with an alcohol base during Hajj, because there are differences

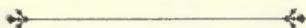
16 Chapter 5 verse 54: ﴿O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,- lowly with the believers, mighty against the rejecters, fighting in the way of God, and never afraid of the reproaches of such as find fault. That is the grace of God, which He will bestow on whom He pleaseth. And God encompasseth all, and He knoweth all things.﴾



of opinion regarding alcohol based perfumes, with some scholars considering such perfumes impure, as a precaution the believer should avoid such perfumes in Hajj and when about to pray, and use oil based perfumes which are free of alcohol instead, this would be better for whoever wants to be precautions. When one dons the Ihram and makes the intention of entered the consecrated state of Ihram, one can no longer use perfume until all the rites of Hajj are completed.

After putting on perfume, the pilgrim should don his Ihram, the Ihram is made up of two pieces of white cloth, one of which is wrapped around the waist the other on the shoulder, the believer should insure nothing stitched is added to the Ihram, such as by the addition if buttons found in some Ihrams today, and this is a mistake which if done would require the believer to give an expiation as this is one of the things forbidden in an Ihram, the believer should wrap his Ihram around his body, one is permitted to put a belt round the waist wrapper if there is a need.

When one wears the Ihram, with its white cloth and absence of pocket, one should remember another white cloth he will one day be wrapped in, the cloth being his burial shroud, one should remember the moment of death to make ones heart come alive and turn to God the Exalted, because the ego which commands to evil, which has not yet been refined by the courtesies demanded by God, finds being humble to the Divine Majesty burdensome, and nothing is better for bringing the ego under control than leaving desires, and breaking habits pertaining to permissible



things, followed by the remembrance of death, because it takes one out of the state of prolonged hopes and reminds one of the Lord, one should reflect in this way while donning the Ihram.

When a person gets to this state of reflection, and having donned the Ihram, one is ready to Pray the Ihram prayer, one should do a prayer of two cycles in the place designated for donning the Ihram on the way to Mecca, if the person travels by plane, they can do the two cycles when the plane goes over the designated place, the person can pray seated, and wherever the plane turns becomes the person's direction of prayer, the beloved of God¹⁷ ﷺ is known to have done supererogatory prayers while on his riding animal and his direction of prayer was wherever his riding animal turned, this applies in the case of supererogatory prayers. The obligatory prayers are not permitted on a riding animal or in any direction but towards Mecca, except in situations where one is excused from performing the prayer in the normal way, such as in the case of the Fear Prayer¹⁸. The Ihram prayer can be done on the plane or on the coach if the coach does not stop at the designated place, and one should make the intention of going into a state of Ihram.

The designated places (for going into Ihram) are the places the Prophet defined for people, each according to the direction they came from, the best of the designated places is Medina, because it was the

17 One of the titles of the Prophet Mohammad ﷺ

18 A type of prayer performed in times of war or crisis

place the Prophet ﷺ used, it is also the furthest from Mecca, that is why it is permissible for any Muslim who enters Medina and decides to go for Hajj, to don their Ihram from the places designated for Medina which are Dhu Khalifa, or Aabar Ali. The designated place for the people of the Levant, along with those coming from Egypt, the Maghreb, and most of the people of Africa is a place called al-Juhfah, the pilgrims of Iraq have their designated place in a place called Dhat Ireq, the pilgrims of Najd gone into a state of Ihram in a place called Qarn al-Manazil, and the pilgrims of Yemen have a place called Yalmlam.

These were the designated places for going into Ihram defined by the Prophet ﷺ, and anyone heading to Hajj should not pass these points without donning the Ihram and going in the consecrated state required for the Ihram, if someone passes them without going into Ihram without a reason, the person sins for the transgression, and should return to the designated place and don the Ihram from there.

HAJJ IFRAD, Hajj TAMATTU' AND Hajj QIRAN

A Hajj who is about to don the Ihram and go into a state of Ihram has a choice between doing the Hajj Mufrad, or Tamattu' which means one does Umrah and can then do a second Ihram for Hajj, Imam Malik and Imam Shafi'i both preferred the Hajj Ifrad which is to go into the state of Ihram for Hajj alone without doing coupling it to Umrah, on the condition one also does a Umrah before a month has elapsed.



Whereas Abu Hanifah preferred the Hajj Iqran which means one makes the intention for Hajj and Umrah at the time of donning the Ihram. Imam Ahmed - in the more famous of his statements on the subject - preferred Hajj Tamattu`, all of the opinions are good, and whichever one a person takes, they are all from the pure Sunnah.

When someone wants to make the Hajj Mufrad / Ifrad one should say: "I intend the Hajj, and have donned the Ihram for it, at your service O God with a Hajj, at your service O God with a Hajj, at your service O God with a Hajj", followed by the invocation one makes on the pilgrimage (Hajj or Umrah)¹⁹. If one intends a Hajj Tamattu` one should say: "I intend an Umrah Tamattu` until Hajj, and I have donned the Ihram for it, at your service O God with a Hajj and Umrah, at your service O God with a Hajj and Umrah, at your service O God with a Hajj and Umrah. This is the form Ihram can take, and one can choose whichever of the three rites one wishes.

THE COURTESY ONE SHOULD HAVE WHILE SAYING "AT YOUR SERVICE O GOD"

When the believer begins articulating the words "at Your service O God" the believer should experience the Majesty of the One who replies to him, for it is God who will answer his call. What does initiating the Hajj mean? It means leaving oneself and going to

¹⁹ Mentioned later

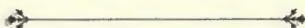


God ﷻ, meaning leaving ones habits and going into a transaction with God ﷻ, in order to prepare yourself to receive God's ﷻ benevolence and His Gifts.

When one begins articulating the words "at Your service O God" in a state of awe before God ﷻ, afraid that God may not accept ones Hajj because of some fault that one has or some shortcoming in ones intention, one should also have one's hopes attached to Gods providence, and wish for God's mercy, that He may be kind to one during the hajj, and give one in a manner befitting God, when Imam Ali Zain al-Abidin ﷺ the son of Imam Hussein ﷺ was about to begin his Hajj and was about to say: "at Your service O God", his face turned pale and he fainted when asked what was with him, he said I feared, when I called "at Your service O God" that God would call back with: "Not at your service, no joy for you, your Hajj is rejected", This is the courtesy a believer should have when in God's presence.

A believer should experience these meanings, and seek to draw near to God, and call on him using the formulation transmitted by the people of knowledge: "At Your service O God, at Your service You are One without partners, at Your service, truly praise and providence belong to You, and the kingdom, You have no partner"²⁰, but one should insure that one is not just articulating the statement on one's tongue while the heart is heedless of this call, rather when one says "at Your service" one should experience what it means.

20 The authentic collection of Imam Bukhari

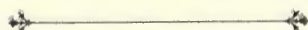


In Arabic the repetition of the words "at Your service" is indicative of continuity, meaning one is saying "I will live my life at Your service O Lord", a person should feel that as of that moment he has made an intention and an act of will to leave his desires, replacing them with courtesy to God and acting on His injunctions.

Let one's heart be coupled with the tongue when the tongue says: "at Your service O God", let the Spirit also be coupled with the tongue, let the intellect also be coupled with the tongue, let the whole being be in service to God ﷻ, let one leave his desires behind, and experience the immensity of the situation, let one intend to partake of the blessing of being with the believers who are also saying: "at Your service O God, at Your service", when God's Generosity manifests, He gives the wrongdoers for the sake of the righteous, and He pardons the wrongs of the wrongdoers because of the blessing of the righteous, let the Pilgrim partake of the blessing of being with the people of submission to God, in a manner which is humble to God ﷻ, and let the Pilgrim be joyous at the fact God has allowed him the success of being at God's service.

It is Sunnah to say the words "At Your service O God..." repetitively and audibly, as this was the manner of the Prophet ﷺ, it is a Sunnah to repeat the words "At Your service O God..." continuously, especially when one walks up to an elevation or down to a depression²¹, and when one encounters other Pilgrims, in short the pilgrim should be occupied with

21 High ground and low ground



saying: "At Your service O God..." at all times and in all situations.

THE COURTESY OF ENTERING THE SACRED CITY (MECCA)

When the pilgrim arrives at the Sacred City, it is Sunnah for him to perform a Major Ritual Ablution (Ghusl) for entering Mecca if possible, if it is not possible then one should intend the Ghusl for entering Mecca at the time of doing the Ghusl for Ihram²², one should enter Mecca in a state of courtesy and respect for the Sacred Law, and for the place, being aware of God's bounty in allowing him to reach this place, how many believer have died while feeling a sense of loss at not having been able to visit this very place.

Mecca before it was made great by God, and consecrated by the Intimate friend of God Abraham, was a barren valley, without anything of value, but when God made Mecca a place where the meaning of been Chosen by God was manifested, the hearts of the lovers of God began inclining to it, and being attached to it, and Mecca became glorious and inviolable. A place one is not excused for doing something which violates its inviolability until one repents, transgressions are multiplied in Mecca in the same as good deeds are multiplied, in Mecca one could even be held accountable for an intention: "and any whose purpose therein is profanity or wrong-doing - them

22 Coupling the intention for both in one wash



will We cause to taste of a most Grievous Penalty", the pilgrim should do a lot of worship when in Mecca, and should enter Mecca in a state of humility and abasement, when the Beloved of God²⁴ entered Mecca, on the day Mecca was conquered, he was in such a state of submission and humility that his head almost touched his mount's saddlebag, a person should enter Mecca in a state of submission, because when one enters the vicinity of a King one should do so with courtesy and submission, at the moment of entry let your feeling of humility and awe be tempered with longing and joy because of the fact God allowed you to beckon to his call and enter Mecca, one should have immense hope of not leaving Mecca without having ascended in ones degree of nearness to God .

When one enters Mecca, one should make the supplication which the Prophet used to make every time he entered a town or city: "O God the Lord of the seven heavens and what they shade, the Lord of the seven earths and what they hold, Lord of the devils and what they misguide, Lord of the winds and what they lash, I ask You for the best of this town and the best of its people, and I seek refuge in You from the evil of this town, the evil of its people, and the evil in it"²⁵, the

23 Quran chapter 22, verse 25, the full verse is as follows: ﴿As to those who have rejected ((God)), and would keep back (men) from the Way of God, and from the Sacred Mosque, which We have made (open) to (all) men - equal is the dweller there and the visitor from the country - and any whose purpose therein is profanity or wrong-doing - them will We cause to taste of a most Grievous Penalty﴾

24 Our master Mohammad

25 Al-Hakim in his Mustadrak, al-Nisa'i in his Sunan Kubra, al-Bayhaqi

Prophet ﷺ used to also supplicate God and request His blessing with the following supplication: "O God give us blessing in it (i.e. in the town or city)" which he would repeat three times, another supplication: "O God provide us with its fruits and make us loved by its people, and make the righteous of its inhabitants beloved to us"²⁶, he used to also make the following supplication: "O God to You belongs honor for every honor, and to You belongs praise for every state"²⁷, and one can add the following supplication while in Mecca: "O God let me settle there, and provide me with lawful provision".

One should enter the mosque from any gate one chooses full of longing and witnessing God's providence, the best Gate to enter from is the Gate of Peace, so long as entering through that gate does not cause hardship or harm to anyone²⁸. One should enter the mosque with the right foot, at the moment of doing so one should be conscious of the Prophet's ﷺ statement: "take your rites from me", the Prophet ﷺ to whom God revealed: (Say thou: This is my way: I do invite unto God, based on inner-sight, I and whoever follows me.²⁹), one should enter the mosque in a state of connection to the Prophet ﷺ, when one enters the mosque with the right foot, one should say: "In the name of God, praise belongs to God, O God bless and

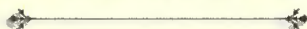
in his Sunan Kubra, ad in al-Mu`jam al-Kabir

26 The Mu`jam al-Awsat of Imam Tabarani, and the Majma` al-Zawaid

27 The Musnad of Imam Ahmed, and Abu Ya`la

28 Such as when the gate is over crowded

29 Quran Chapter 12, Verse 108.



give salutations of peace to our master Mohammad and to the family of our master Mohammad, O God open the gate of mercy for me, I seek refuge in the Majesty of God, and His Noble Essence, and His Eternal Dominion, from Satan the accursed"³⁰, this particular supplication was the supplication the Prophet ﷺ made whenever he entered a mosque.

THE COURTESY RELATED TO CIRCLING THE KA`BA

One should experience the greatness of the Ka`ba, a person's supplication is answered the first time a person looks at the Ka`ba, so ask God to forbid you from the fire of hell just as he has forbidden the Ka`ba from the fire, one should then say: "God is Great" three times, and ask God to increase the Ka`ba's honor, ability to inspire awe, raise its rank and position, one should experience the fact the Ka`ba was chosen by God, and how God has ascribed the Ka`ba to Himself³¹, and one should experience a connection to God, and see how the Prophet ﷺ showed people how to circle the Ka`ba.

When one reaches the Ka`ba one should do the circulation of arrival, the ruling of the circulation of

30 The Kubra of Imam Nisa'i, Ibn Maja, Ibn Habban, Ibn al-Sunni, al-Hakim, al-Bayhaqi, Ibn Khuzaimah

31 By God giving the Ka`ba the title of the Abode/House of God, in the possessive sense of the word, not in anyway that would imply God dwelling in the Ka`ba for God is Creator of time and space, and not subject to them, He neither dwells in time or space nor does anything in time or space unite with Him.



arrival is that it was a practice (Sunnah) of the Prophet Mohammad ﷺ and the pilgrim should be eager to perform it, and it is also a Prophetic practice to make a specific intention for the circulation of arrival, but this specific intention is not obligatory as the intentions related to all the rites of Hajj are already encompassed by the intention for Hajj made when one goes into a state of Ihram. One should start circling the Ka`ba in a state of ritual purity, as circulation of the Ka`ba is invalid without ritual purity (ritual purity of body, garments and place) the place is without doubt pure.

One should start circling the Ka`ba from the Black Stone³², every circuit of the Ka`ba which does not begin at the Black Stone does not count, before beginning to circle the Ka`ba, one should walk towards the Ka`ba with the Black Stone to ones right hand-side, and make an intention by saying: "I intend to circle the Ka`ba in seven circuits, for the circulation of arrival", one should ask God to make it easy for one, and help one therein, and then begin, when one begins circling the Ka`ba one should insure the Ka`ba is to ones left, as the circulation of the Ka`ba is only correct if the Ka`ba is to ones left hand-side, walking forward while always keeping the Ka`ba to the left.

It has been stated that every act of obedience begins with the right hand-side except the circulation of the Ka`ba, the practice being to keep the Ka`ba to one's left, some men of knowledge have commented, that

32 One of the four corners of the Ka`ba houses the black stone, and is known as the black stone corner

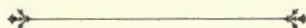


the wisdom behind this is; so the heart which is focal point of God's Gaze is close to the Ka`ba, the Ka`ba being the House of God on Earth, and the Heart being the House of God in the human being³³. One should circle the Ka`ba with this in mind.

While circling the Ka`ba one should not turn towards the Ka`ba, every step taken during the circulation in which your left side is not facing the Ka`ba does not count, if one turns to face the Ka`ba during ones circulation, one should go back to the spot where they turned and continue the circuit from there. The thing to remember is to always keep ones left-side and left shoulder towards the Ka`ba.

One should also be cautious to not touch the Ka`ba with one hand, as the circulation of the Ka`ba does not count if one is inside the Ka`ba at any point, the Hijr of Ishmael ^a (the crescent shaped / semi-circular structure between the Levantine and Iraqi corners of the Ka`ba) and the raised edge (known as the Shadherwan) at the base of the Ka`ba's walls are both within the parameters of the Ka`ba so not even your hands should go past those point but rather every part of you should be outside them while circling the Ka`ba.

33 Not implying that God dwells in the heart, for God is the Creator of time and space and does not incarnate in His creation nor does anything unite with Him. The meaning of the words is that the heart be totally dedicated to God, filled with His love, occupied with His remembrance and illumined with the light of Monotheism.



One's intention while circling the Ka`ba should be to circle the Ka`ba, and if during circulation one starts to pace up to catch up with a friend, and one's intention in those steps was to catch up with someone, then the steps taken while doing that do not count as part of the circulation of the Ka`ba, because one was not making those steps in order to circulate the Ka`ba but rather in order to catch up with someone, one should be aware of this, so that even if one needed to catch up with a friend who has walked ahead one would do so but always be aware that he is circulating the Ka`ba, so as not to leave the intention of circling the Ka`ba at anytime.

Also when one wants to greet the Black Stone - and this was a practice of the Prophet ﷺ, and recommended in every circuit – one should not crowd up on another Pilgrim, or push them or harm them, and if someone else crowds one or pushes one, one should take it well and be patient, as one did not go to Mecca in order to get into a quarrel or to defend oneself, but rather one's reason for being in Mecca is to expose oneself to the winds of Divine Grace, God's Benevolence and Generosity, one should be courteous to God's creatures even if they are bad towards one, the Hajj is training ground for the soul and refines the heart, the goal being that you end the Hajj with a heart that can embrace an entire nation, how can that be realized if one cannot tolerate some of them in the Hajj. When one knows kissing the Black Stone will lead to one of the bad things mentioned, then one should not try and kiss the Black Stone, but suffice themselves by making



a gesture of salutation with one's hand or walking stick, before proceeding to kiss one's hand or walking stick (kiss whichever was used to make a gesture of salutation).

This was the practice of the Prophet ﷺ, he would suffice himself with a gesture of salutation to the Black Stone when he passed it by and saw a crowd gathered around it, even though he knew people would make a space for him should he wish, but he did this out of compassion for people, he even advised Omar Ibn al-Khattab رضي الله عنه and said: "O Omar you are strong man so do not crowd around the Black Stone with others as you will end up hurting the weaker people, if you find a space then greet the Stone, if not then just gesture your salutation and say there is no Divinity other than the One God, and God is Greatest", likewise it is unbecoming for a woman to get into a crowd of men, when the Black Stone is crowded one should just make a gesture of salutation (wave at the Black Stone) and then kiss their own hand, the men should also make space for the women and not crowd them.

It is also a Prophetic practice to touch the Yemeni Corner of the Ka'ba with one's hand and then wipe the hands over the face or kiss the Yemeni Corner, some books have even mentioned the merit of kissing the Yemeni Corner, in Fath al-Bari fi Sharh Sahih al-Bukhari as well as in al-Mughni of Ibn Abi-Qudama among others, there are narrations that the companions may God be pleased with them used to kiss the Yemeni Corner, but the majority opinion is in favor of just wiping the

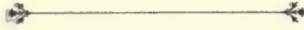


hands on the Yemeni Corner, and this is preferable, the area between the Yemeni Corner and the Black Stone is an area where supplications are answered, so a person should occupy themselves with making intense supplications to God on behalf of himself, his family, relatives, and the whole community, the supplication the Prophet ﷺ would make in this area was: (Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire)³⁴.

It is also a Prophetic practice to uncover the right shoulder (by wrapping the mantle over the left shoulder and under the right arm in order to bare the right shoulder) and to jog lightly during the circulation of the Ka`ba, this was the practice of the Messenger of God ﷺ during both the lesser (Umra) and greater (Hajj) pilgrimage. One should jog around the Ka`ba during the first three circuits, walking briskly is good enough, if one is able and so long as it does not harm anyone else circling the Ka`ba.³⁵ This is a practice for the men and not the women.

34 Quran chapter 2 verse 201 , the whole verse is as follows: (And there are men who say: (Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!)). this supplication of the Prophet is narrated in the Musnad of Imam Ahmed, and the Sunan of Imam Abi Dawud.

35 Narrated in the Sunan of Abi Dawud that Ibn Abbas may God be pleased with him and his father said: (the Messenger of God entered Mecca, and the fever of Yathrib had weakened them (all those who had come from Yathrib with the Prophet), the polytheists remarked: a people have come to us who have been weakened by the fever of Yathrib and stricken by the worst it has, God Transcendent is He made the Prophet aware of what they had said, so he told his companions to



While going around the Ka`ba one should feel the Majesty of the One whose House the Ka`ba is, the point is not just for the body to go around the Ka`ba, but rather a heart that circles the worlds which constitute the dominion of God the All forgiving, and the Coverer of faults, one should occupy themselves with invocation, and should not be occupied with backbiting and gossip. One should be occupied with remembering God ﷻ, and with orientating one's being to God ﷻ, whilst having a good opinion of everyone else.

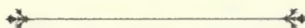
AND TAKE YE THE STATION OF ABRAHAM AS A PLACE OF PRAYER³⁶

When one finishes circulating the Ka`ba, it is a Prophetic practice to pray two cycles behind the Station of Abraham (عليه السلام), if this is not possible, then anywhere in the mosque, the important thing is to pray in a space that does not require one to fend people off or to harm anyone, one of the liked practices after the prayer is to make a supplication with whatever one is inspired to say at that moment, another Prophetic practice is to drink from the water of Zamzam, there are various tradition that: "the water of Zamzam is for whatever it is drunk for"³⁷, and the companions and the successor were reported to have drank from

jog for the first three circuits around the Ka`ba and to walk between the two corners (the Yemeni and Black Stone corners), when they (the polytheist) saw them jogging some of them said: "for a people said to be weakened by fever they are stronger than us".

36 Quran chapter 2, verse 125

37 Musnad of Imam Ahmed



the water of Zamzam with the intention it would take away their thirst on the day of judgment, this is the kind of thing one should ask, while on Hajj and Umra one should not limit one's prayers to things of this world, and thus miss out in being connected to God.

THE COURTESY OF PACING BETWEEN SAFA AND MARWAH

Having performed the previous rites one can now pace between Safa and Marwah, or if one wishes one can delay this until after the circulation of the Ka'ba which proceeds the removal of the Ihram at the end of the Hajj, when one starts pacing between Safa and Marwah it is a prophetic practice to turn to the Ka'ba while standing on mount Safa and make an intention to begin pacing between Safa and Marwah by saying: "I intend to do seven circuits between Safa and Marwah for the sake of God the exalted", the seven circuits between Safa and Marwah are integral pillars of the greater pilgrimage and the pilgrimage is not valid without this rite.

While pacing between Safa and Marwah one should be busy with remembrance and supplicating God. It is recommended that a man, but not a woman, start jogging between the two points between Safa and Marwah marked by two green lines, but only jog if it is possible without knocking into people.

The leg on paces from Safa to Marwah is considered one circuit, and from Marwah to Safa is considered a



second circuit, one should continue doing this until seven circuits are finished, the last circuit should always finish at Marwah. While going back and forth, one should remember the state our Lady Hagar when she was pacing back and forth between Safa and Marwah looking for water to give to her son Ishmael عليه السلام, they had been left alone in this valley by Abraham عليه السلام the intimate friend of God, because God ﷻ had commanded him to do so.

After being left in the valley alone with her child, their supplies ran out and the child began to cry, our lady Hagar's maternal instincts were moved causing her to search for something to give the infant, she thought she saw something in the direction of Safa and began pacing to it, and found nothing upon getting there, she then thought she spotted what looked like water in the direction of Marwah, but found nothing when she got there, she went back and forth in this manner seven times.

What she did was indicative of the high level of refinement she had in her heart, the refinement being in the fact she did not believe the water would come because of the presence of something or its absence, or even from effort while she ran back and forth looking, but rather she believed that her running and searching were just a means, while her heart was totally free of being attached to means, she ran back and forth, but did not expect the water to come as a result of her running, rather she ran back and forth searching in order to apply God's command of establishing a



means, while her heart was filled with total confidence in God.

The water gushed out because of a reason the intellect cannot comprehend, the baby was touching his feet on the sand, and God commanded the Archangel Gabriel to strike one of his wings on the spot the child's feet were touching, the water of Zamzam gushed out, and our lady Hagar came and began to surround the gushing spring with earth (ar: Zam), while saying Zam Zam, and hence the name Zamzam, this is the blessed water people still drink in order to draw near to God, at the same time to quench their thirst, and to worship God, water was the relief God gave one of His bondwomen who was real in her dealings with God. One should feel this while drinking Zamzam.

While circulating the Ka`ba and while going between Safa and Marwah one should bear in mind and experience the fact that these were also the actions of our master Mohammad ﷺ, and one should link one's heart to his heart ﷺ, and one's state of presence with God with his state of presence with God, and one's comportment with his ﷺ, one's form with his ﷺ, one should link his state of heart, and inward orientation to his ﷺ orientation, for no-one has ever or will ever have an orientation to God more lofty and more flawless than he ﷺ.

When one finishes going between Safa and Marwah, one should beware of making the mistake of cutting one's hair, as this is only done at this point in the lesser



pilgrimage (Umra), and should not be done during the greater pilgrimage (Hajj). Whoever does this during a Hajj Ifrad has to make an expiation. This does not apply to someone doing a lesser pilgrimage directly before the greater pilgrimage (Hajj Tamattu').

THE DAY OF TARWIAH: THE COURTESY RELATED TO SPENDING THE NIGHT IN MINA

By the eighth day of Hajj (having already done the circulation of the Ka'ba upon arrival in Mecca and the obligatory seven circuits between Safa and Marwah) the pilgrim should head to Mina, and spend the eighth day therein, in accordance with the practice of the Prophet ﷺ, part of the Prophetic practice is to sleep in Mina the night before the ninth day of Dhu al-Hijjah³⁸, the night is named the night of Tarwiah (ar: watering/ quenching), this is the name it has been called since the time of God's Messenger ﷺ, because in the past the people serving the pilgrims would fill vessels with water and use them to fill basins for the pilgrims to drink from.

One should spend that night in devotion to God, and beware of heedlessness, excessive speech, and inappropriate laughter while in the company of other pilgrims, one should be occupied with the remembrance of God ﷻ, and the words: "at Your service O God at Your service", and with the following formula of remembrance: "Glory be to God, Praise

38 Dhu al-Hijjah the 12th month of the Islamic calendar



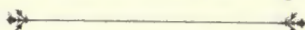
belongs to God, there is no divinity other than God, God is Greatest, there is no strength and no power except by God the Exalted the Majestic", the words: there is no strength and no power except by God the Exalted the Majestic, are a treasure from the treasuries of the Garden, or the treasuries of the Throne according to some narrations³⁹, one should also be occupied with blessing and sending salutations of peace upon God's beloved ﷺ, one should also be eager to complete the Quran at least once if not more during Hajj, spend the night wholly turned to God and in devotion.

If a person needs to sleep that night, then do so, according to the manner in which the Prophet slept, and intend to continue sleeping in accordance with the Prophetic way even after the Hajj is finished. One's state in sleep should not be the state of the heedless; the pilgrim is in a vista where the Generosity of the Lord of the Worlds is displayed, one should sleep in a state of ritual purity, after having prayed two cycles of prayer along with one cycle⁴⁰ unless one is going to wake up and pray at night in which case delaying them is better, it is unbefitting for a pilgrim to let the season of Hajj pass-by without having done any night prayers, especially at the time just before dawn when the Creator Manifests Himself to His servants.

One should sleep early, and out of courtesy to the Prophet ﷺ and his way, one should say: "In Your

39 The Authentic Collection of Imam Bukhari, the Authentic Collection of Imam Muslim, and the Musnad of Imam Ahmed

40 Witr



name O God I lie down on my side and in Your name I get up, if You hold my soul forgive me, and if You send it back to me, protect it in the way You protect the righteous"⁴¹, one can also use other formulas of prayer attributed to the Prophet ﷺ, one should also recite the formula of remembrance attributed to our lady Fatima, and which she was taught by her father our master Mohammad ﷺ: "when you go to bed say: Glory belongs to God thirty three times, Praise belongs to God thirty three times, and God is Greatest thirty four times, all together that comes to a hundred"⁴². One should also read the beginning of the second chapter from the first verse to the fifth verse⁴³, followed by the verse: (And your God is One God. There is no god but He, Most Gracious, Most Merciful)⁴⁴, followed by Verse of the Throne⁴⁵, and the last verses of the second chapter of the Quran starting from the verse which begins with: (To Allah belongeth all that is in the heavens and on earth.)⁴⁶ until the end of the chapter.

One should also try to recite the last three chapters of the Quran⁴⁷, and then blow onto one's hand and wipe all over the body, for this was also a practice of the Prophet 'Mohammad ﷺ, one should try to

41 The Authentic collection of Imam Muslim

42 Musnad of Imam Ahmed

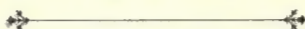
43 Quran Chapter 2, verses 1-5,

44 Quran Chapter 2, verse 163

45 Quran Chapter 2, verse 255

46 Quran Chapter 2, verses 284-286

47 Chapters 112-114



insure the last words they say before falling asleep are invocations of God ﷻ.

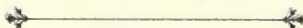
People usually die in the state in which they sleep, so someone who sleeps heedlessly will usually die heedless, and whoever sleeps while in a state of presence with God will usually die in a state of presence with God. People are resurrected in the manner in which they usually wake up. One should wake up and say: "Praise belongs to God who awakened us after death and to Him is the resurrection"⁴⁸, one should perform ablution followed by the two cycles of prayer for ablution, and one should intend to stay up in vigil, so that the dawn breaks whilst one is invoking God.

One should be occupied with remembrance until the break of dawn, and one should repeat the words of the Caller to Prayer (Mu'dhin) except when the Caller says: "Come to Prayer", "Come to Success", at which point one should reply with: "there is no strength and no power except by God, the Exalted, the Majestic"⁴⁹, when the Caller ends, one should say: "there is no divinity other than God, Praise belongs to God Lord of the Worlds, O God bless and give peace to our master Mohammad and the family of our master Mohammad, O God Lord of this perfect call, and the prayer being established give our master Mohammad the station of Wasilah⁵⁰, and favor, honor, and the high lofty rank, and raise him to the most praiseworthy station You

48 The Authentic Collection of Bukhari

49 The Authentic Collection of Imam Muslim

50 Wasilah is the name of the high station in Paradise and which can only be occupied by our master Mohammad



promised him O Most Merciful of the Merciful. After which one should ask God whatever they wish for, as supplications are answered after the call to prayer, one should conclude their supplication by sending blessings and salutations on the Messenger of God , and by praising God.

When this is finished one should get up and pray the Sunnah prayer of dawn, one should insure they perform the Sunnah prayers as they are the means of our transaction with God, one should intend to continue these prayers even after Hajj, likewise one should intend to continue any other good works which God has honored one to start during Hajj, one should pray the two cycle Sunnah prayer, about which the Prophet said: "the two cycles of dawn are better than this world and everything in it".⁵¹

Having finished the Sunnah of dawn, one should invoke God using formulas such as: "Transcendent is God and may He be praised, Transcendent is God the Majestic, I seek God's forgiveness" one hundred times", and: "O Ever Living, O Self Existing" forty times, as well as the dawn supplications attributed to the Prophet , this supplication is immense and the believer should hold onto it, because it is one of the greatest supplication attributed to him at this particular and blessed time:

51 Authentic Collection of Imam Muslim



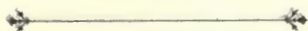
"Praise belongs to God Lord of the World, O God bless our master Mohammad and his family and companions and give them peace:

O God I ask you for a mercy from You by which You guide my heart, and put right my affairs, and gather that which is dispersed, and rectify what is hidden, elevate what is seen, purify my actions, inspire me with my guidance, return my state of intimacy, and protect me from all that is bad.

O God give me faith and certainty after which there is no unbelief, and a mercy from You by which I can attain the honor of Your bestowal in this world and the next, O God I ask you to give me victory in obtaining Your gifts, and the abode of those who die for your sake, the life of the joyous, and victory over any nemesis.

O God I place my need before You, when my opinion falls short and my actions are weak I am in need of Your mercy, I ask You O Arbitrator of all affairs, and O Curer of that which is in the chests, just as You placed a barrier between the seas, place a barrier between me and punishment of hell, and from that which causes one to curse oneself, and from the tribulation of the grave.

O God what my knowledge falls short of knowing, or my intention does not reach, or I have not asked for of good which You have promised one of your creatures, or good which You give to one of Your servants, I wish

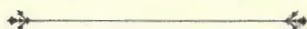


for the same from You, and I ask You for it from Your mercy O Lord of the Worlds.

O God Possessor of a firm support and guidance in all affairs I ask You for security on the day about which all have been warned, and the garden in eternity with those brought near, the witnesses, those who bow and prostrate, those who fulfill their covenants, You are indeed Compassionate, Loving, and the Doer of whatever You Will. O God make us guides who are themselves guided, and not into people who lead others astray and are themselves misguided, peaceful with Your friends enemies of Your enemies, loving by Your love and disliking for Your sake those who rebel against You.

O God this is our prayer and it is up to You to answer it, this is our effort and on You we rely, O God give me a light in my grave, a light in my heart, a light before me, a light behind me, a light on my right, a light on my left, a light above me, a light below me, a light in my hearing, a light in my sight, a light in my hair, a light in my skin, a light in my flesh, a light in my blood, a light in my bones, O God intensify my light, give me light, and let me have light.

Transcendent is the One characterized by Glory and who Speaks by His Glory, Transcendent is the One Vested with Munificence and is generous with it, Transcendent is He Whom is the only One worthy



of glorification, Transcendent is the Possessor of favors and gifts, Transcendent is the Possessor of Magnanimity and Generosity, Transcendent is the Possessor of Majesty and Beauty"⁵² one should do this supplication everyday and maintain it even after the Hajj, as it is immensely beneficial.

When the time for the prayer draws near, one should occupy themselves with saying "Transcendent is God" ten times, "there is no divinity other than God" ten times, "God is Greatest" ten times, seeking forgiveness ten times, all followed by the Verse of the Throne, as all of this has been narrated in traditions going back to the Prophet ﷺ.

When the prayer is about to begin, one should experience the majesty of God and that one will have to stand in His presence one day, today one stands before God voluntarily, a day will come when one will have no choice in the matter, and one will either be felicitous or wretched, one should be aware that a day will come when the angels will call out and say: "so and so the son of so and so, come and stand before God". Let one prepare for the moment when one must stand before God, and let the preparation be through presence of heart when one stands to pray.

52 Imam Tirmidhi's Collection of Prophetic Traditions (Chapter on supplications), Imam Tabarani's Greater Collection (Chapter beginning with the letter 'Ain, sub-chapter traditions narrated by 'Abdullah ibn 'Abbas, the Authentic Collection of Ibn Khuzaimah.

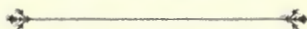


One should be extra cautious during Hajj that one joins the prayer at the moment the Imam does the first Takbir⁵³, as it is the best part of the prayer, one should learn to hold the signs of God in high regard, so as not to give preference to anything over what God requires of one, one should do this practice for the five daily prayers during Hajj, and make an intention to continue in this way upon returning home, one should not leave the first opening Takbir behind the Imam for anything else, the Prophet ﷺ is reported to have stated: "whoever prays the congregational prayer for forty days while being present at the opening Takbir of every prayer, will be exonerated from two things; exonerated from the fire of hell and exonerated from hypocrisy"⁵⁴.

When the prayer is finished one should busy themselves with the invocation: "there is no divinity other than God, One without partner, to Him belongs the kingdom, to Him belongs all praise, He gives life, and He gives death and He has Power over all things", ten times, after Dawn and Sunset, along with the following supplication at those two times: "O God give us refuge from the fire of hell", as well as the following invocations which one should recite after every prayer: Transcendent is God thirty three

53 Takiratul Ihram: the Takbir of consecration, the point in which the prayer begins proper, it is initiated by the believer lifting their hands up and saying: (Allahu Akbar) (God is Greatest) from this point until the end of the prayer things which would normally be permitted (including eating, talking, and any movement extraneous to the actual movements of the prayer) are no longer permitted.

54 The Sunnan of Imam al-Tirmidhi



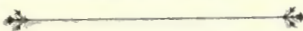
times, Praise belongs to God thirty three times, God is Greatest thirty three times, and conclude with: there is no divinity other than God, One without partner, to Him belongs the kingdom, to Him belongs all praise, He gives life, and He gives death and He has Power over all things, once, thereby bringing the total to one hundred, one should also recite the Verse of the Throne, and any other invocations one finds ease in doing.

One should be careful not to sleep between dawn and sunrise, as this is auspicious time in which good deeds do not go to waste; the Prophet ﷺ is reported to have said: "whoever does the Morning Prayer and remains seated in the place where he prayed until the time he can pray again⁵⁵ his act has the rank of both a lesser and greater pilgrimage which have met with God's approval"⁵⁶ or as he said, one should be careful with this time of day in order to be given the award of Hajj every day, the Prophet ﷺ came into the presence of his daughter Fatima al-Zahra ⁹ and found her sleeping after dawn due to tiredness, so he nudged her and said: "O my daughter get up and witness the provisions of your Lord and do not be heedless, God allocates people's provisions between dawn and sunrise"⁵⁷ one should practice staying up after dawn during Hajj and continue doing so upon returning home.

55 Until he can pray again = because the time after the obligatory prayer until 15 minutes after sunrise is a time when prayers are forbidden.

56 Narrate by Imam Tabarni in his Collection of Prophetic Tradition know as al-Awsat.

57 Branches of Faith by Imam Bayhaqi



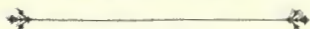
HAJJ IS ARAFA: THE COURTESIES OF ARAFA

In the midmorning of the day after the night spent in Mina, one should move to Arafa, one should move and be in state of submission, awareness, service, abasement, fear and hope, experiencing the greatness of the place one is about to visit with the other believers, receptive to God's generosity and benevolence.

The Prophetic practice is to reach Arafa before noon, i.e. before the noon prayer, the obligatory pillar without which the Hajj becomes invalid, is to stand at Arafa between noon and sunset even if only for a short while, according to Imam Shafi'i the obligation is to stand both in the night and in the day, i.e. before sunset and after sunset even if only for a short period, Imam Ahmed's opinion was that one should stand until the sun sets, the better position is to stand until the sunsets and move when the Imam moves.

A preferred practice for the pilgrim while standing at Arafa is to invoke: "there is no divinity other than God, One without partner, to Him belongs the kingdom, to Him belongs all praise, He gives life, and He gives death and He has Power over all things", to recite the Chapter of Ikhlas⁵⁸, and recite a lot of the Quran, one should make intense supplications to God when the sun sets, one should occupy themselves with supplications for oneself, one's loved ones, and to the entire community of Mohammad ﷺ for this

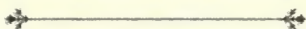
58 Quran, Chapter 112



community has been befallen by calamities, turn to God requesting He rectify this community, if one does this it will elevate one's status in the Divine Presence, one should pray for those who have been good to him, as well as those who have wronged him, asking that they receive goodness and guidance.

Turn to God intensely repent and lament with tears over your shortcomings before God, this is the best day to acknowledge one's transgressions, and shortcomings, and to abase oneself before God ﷻ, at the same time one should have a good opinion and trust that God will answer his supplication, forgive him, and have mercy on him. Some people of Knowledge have said: whoever stands in Arafa and thinks God will not forgive him, has committed an enormity.

It is reported that Imam Mohammad Bin al-Munkader may God have mercy on him (one of the Imams of the successors) made Hajj thirty three times on foot, and stood on Arafa and made the following supplication: O God one of my pilgrimages was to fulfill the obligation of making one pilgrimage in one's life-time, one was for my mother, one was for my father, and thirty are for those whose pilgrimages have not been accepted by God, an inspiration came to him and he heard: O son of Munkader, are you trying to be more generous than the Creator of generosity, God has forgiven those who stand at Arafa two thousand years before Arafa was created. God is Great! How vast is the Generosity of God and His Benevolence.



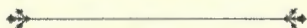
One should be occupied with making invocations and seeking forgiveness, and one should not be involved in speaking about trivial matters with anyone, or laughter, let alone back-biting, gossip, or belittling a Muslim, one should endure the physical hardship of pilgrimage in order that the heart may find rest, a few days of toil do not compare to the benefit that will come from it.

When the sun is about to set on Arafat one should intensify one's supplications to God ﷻ, and it is narrated that God manifests to the people of Arafat: "and shows them to the angels, saying: look at my servants, they have come looking disheveled and dusty from every direction, bear witness that I have forgiven them... there is no day in which more people are saved from hell than the day of Arafat". It is reported that Diablo is at his most wretched on the day of Arafat because of all the people he sees forgiven, the only time he has been more wretched was on the day of the Battle of Badr.

《THEN WHEN YE POUR DOWN FROM (MOUNT) ARAFAT, CELEBRATE THE PRAISES OF ALLAH AT THE SACRED MONUMENT》⁵⁹

At sunset of the ninth day of Dhu al-Hijjah one should bring to mind God's bounty, have tears, and turn to God intensely. Delaying the Sunset prayer by joining it to the Night prayer and praying both prayers at

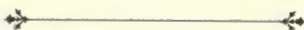
⁵⁹ Quran Chapter 2, Verse 198.



Muzdalifah is a recommended Prophetic Practice, but if one fears missing the night prayer due to the throng of people gathering at Muzdalifah, then one should pray Sunset at Arafa and join the night prayer to it.

One should move from Arafa while invoking God, calling on him with the formula: "At Your service O God, at Your service You are One without partners, at Your service, truly praise and providence belong to You, and the kingdom, You have no partner", Abdullah ibn Omar used to add the following words to the aforementioned formula: "At Your service O God, and Your pleasure, all good is in Your Hands, and all evil is not ascribed to You", some people also add salutations on the Prophet ﷺ for it is from him that we take the rites of Hajj, one should invoke God unceasingly until one reaches Muzdalifah.

Some people use the following formula of salutation because of its relevance to the Hajj: "O God, bless and give peace to our master Mohammad, Your servant, and messenger, the unlettered prophet, and upon the family of our master Mohammad and his companions, his wives & progeny, in the manner which You blessed and gave peace to our master Abraham, and the family of Abraham, and give grace to our master Mohammad, Your servant, and messenger, the unlettered prophet, and upon the family of our master Mohammad and his family, his wives and progeny, in the manner You gave grace to our master Abraham, and the family of Abraham, in the two worlds You are Praiseworthy and



Glorious" and this a formula of salutation the Prophet himself is reported to have conveyed.

There is another formula narrated from the righteous predecessors which is also relevant to the Hajj: "O God bless our master Mohammad so long as eyes are connected to sight, and the earth is made abundant through rain, and as long as a pilgrim still makes the Hajj or Umra, and calls at out to You saying: "At your Service", shaves, sacrifices, circles the Ancient House (Ka'ba), and greets the Black Stone, and upon his family, and companions and give them all salutations of peace". One should be occupied with the remembrance of God the exalted, until one passes the valley of Muhassar, where one is recommended to move as quickly as possible as this was valley in which God ﷻ destroyed the People of the Elephant.

THE COURTESIES RELATED TO SPENDING THE NIGHT AT MUZDALIFAH

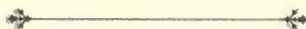
One should make ablutions if able, and pray both the Sunset and Night prayers together upon reaching Muzdalifah if the time for the Night prayer has already started, one should shorten the prayer if one is a traveler, but if one is a resident of Mecca then one should do the Night prayer with its usual four cycles in order to avoid going into an area of scholarly disagreement as the scholars differ as to whether shortening the prayer at Muzdalifah is in itself an act of devotion particular to the place and circumstance or

whether it only applies to travelers i.e. non-residents of Mecca.

A Prophetic practice is to gather pebbles from Muzdalifah, the pebbles one gathers should not be too small or too large, the pebbles should be around the size of the tip of one's fingers, i.e. smaller than a bean or chickpea, and one should choose pebbles made by natural rock formations and not rubble or broken cement if one is not sure if the stone is natural or man-made one can test the stone by striking it lightly on the ground, the minimum number of stones one should pick up is seven, in order to throw at the Pillar of `Aqaba later.

A recommended and preferred practice is to stay up till dawn - this was the practice of the Prophet ﷺ himself – until one performs the dawn prayer, after performing the dawn prayer, one should go to the Mash`ar al-Haram (a mountain in the area) where the Prophet ﷺ supplicated God, one should stand there supplicating and orientating one's being to God until sunrise, having done so, one should make a move to Mina in order to stone the pillar of `Aqaba.

If one is in a hurry and there is a need to travel on from Muzdalifah then one should at least spend part of the night in Muzdalifah, the minimum period being half the night, this can be calculated by the hours of day and night, and once half the night has passed even (if by a minute), one can depart. Sleeping in Muzdalifah is obligatory according to Imam al-Shafi'i, and a



customary Prophetic practice according to Imam Malik and some of the other Imams, and the believer should covet the merit in performing this action.

TRAVELLING TO MINA: THE GOAL OF STONING THE PILLARS AT MINA, AND THE MANNER PERTAINING TO IT

When one sets off to Mina one should not forget the supplication for getting on one's mode of transport, and this has already been mentioned, one should journey towards Mina while making the invocation of: "at Your service O God", and when one reaches Mina one should head straight for the Pillar of `Aqaba (as long as half the night has passed or morning has begun), and one should stone the Pillar of `Aqaba with seven stones.

One should be aware of an important point; the point of throwing is not to hit the person in front! But rather it is to strike the pillar jutting out of the ground or the basin surrounding it, and it is necessary that the stones fall into the basin, if any stone does not, then that particular throw does not count, many pilgrims aim at the pillar, but if their stone hits the pillar and then rebounds falling outside the basin it does not count.

Some pilgrims – may God guide them – throw their stones from afar, their stones end up not even reaching the basin and striking others in the process, some stones even causing others to bleed, this is forbidden, and the one who does it sins, what did one come for? did one come to Hajj in order to draw near to God? or




to hurt others? If it is hard to reach the basin then one should wait until the place is less crowded, or until midnight has passed (as the Pillars at Mina tend to be less crowded at the time), or go up to the upper floors, the important thing is not to hurt fellow pilgrims and for your stones to fall into the basin.

Cast seven stones, and experience the goal of casting the stones, and cast out of your heart the inclination to follow Satan, and rid your heart of following him, for that is the way to hurt him, some of the predecessors have mentioned that Satan is tied at the place where the stones are cast until the stones strike him, but this is not an established fact nor authentic, casting out the devil's inroads to our hearts is what we should really be experiencing.

ON THE DEVILS INROADS TO THE HEART:

Imam Ghazali mentions seven inroads of the devil into the human heart:

The first inroad: is to delude the human being into leaving an action or committing a forbidden act. When the human being does not act on the devil's suggestion (because he remembers that such actions could invoke God's wrath) the devil will come at him again through another inroad.

Second inroad: by casting a diabolic suggestion for the human being to procrastinate, God  honors his faithful servants through their mortality, death

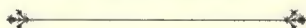


reminds them so they can tell themselves and Satan "how do I know I will live long enough to do something later?", this acts as a deterrent to procrastination and as an impulse to act now. If a human being shuts off both the first and second Satanic inroad, Satan will come at them from a third.


Third inroad: the devil will make a person hasty in his action, so as not to do it properly nor with an attentive heart, but when the Servant of God remembers that he should excel in his dealing with God, and that God is Pure and only accepts that which is pure, then the human being can close the third inroad of Satan. Satan will come at him from the fourth inroad.

Fourth inroad: ostentation (from which we seek God's refuge), Satan will whisper to a person saying: act so people can see you, act so people laud you, by doing so you are manifesting God's bounty towards you and thus encouraging them to do good works, in reality this is all ostentation, and nothing more than a pretentious show done for the sake of others. Ostentation nullifies ones' action (may God give us refuge from that), but when the faithful becomes aware of this and makes the goal of his actions sincerely for the sake of God then the fourth inroad of Satan is shut off, at which point Satan will come at him from the fifth inroad.

Fifth inroad: through the door of sanctimonious pride, Satan will cast diabolical suggestions such as: "Glory be to God you have obeyed God without haste or delay, and acted solely for the sake of God, your action are



of immense worth”, thus making the faithful ascribe these action to himself and not to God⁶⁰, this is one of the most dangerous spiritual maladies to afflict the human heart and is one which can nullify the servants actions in the sight of God (may God protect us). If the servant shuts off this inroad, by remembering that were it not for the favor of God, one would have not being able to accomplish the action, Satan will come at him from another road.

Sixth inroad: a more subtle level of ostentation, Satan will cast diabolic suggestions such as: “your actions are not done for the sake of people, so be sincere in whatever way you wish, and if you are sincere God will make others see your actions, He will make them like you and respect you”. If you fall for this, it means you are looking to show off through your very sincerity, because you are being sincere so people will be made aware of your actions, thereby intending to show off through your sincerity, and when the person catches himself and wakes up, and reminds himself by saying: my goal is God , and not so people come to know about my actions, then Satan will come at him from the seventh inroad.

Seventh inroad: Satan will cast diabolic suggestions such as: “do not tire and expend your energy in numerous works, because everything you will ever

60 Translators footnote: By perceiving these actions as being done solely by himself and independent of God, and not seeing that the action would not have being possible without God’s guidance, solicitude, and His Creative Act.



do was already written before you were even born, if you are wretched in God's Eternal Knowledge your actions will be of no avail, and if you are felicitous your sins will be of no harm", and this is a subtle ruse which many people fall for.

So when you throw the seven stones make your intention to shut off Satan's inroads, casting each one out as you cast each stone, be aware of these meanings and spiritual indications as you throw, and attach your heart to the Prophet ﷺ remembering that he also used to cast seven stones at this place, and try and maintain this state throughout the days of Tashriq (Illumination).

THEN PASS ON AT A QUICK PACE FROM THE PLACE WHENCE IT IS USUAL FOR THE MULTITUDE SO TO DO⁶¹

When you are done with these rites it is time to turn to Mecca after midnight of the same night, in order to circle the Ka`ba in the circulation rite known as the circulation of Ifadha, which is one of the requisites of the Hajj, this should be followed with the act of pacing between Safa and Marwah if one has not done so already, by doing so you would have performed two of the rites of Hajj, details of how these rites are done have already been mentioned earlier, one should add the following intention: "I intend to do the Circulation

61 Quran Chapter 2, part of Verse 199 the full verse is as follows:
﴿Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful﴾

of the Hajj or Ifadha around the Ka`ba", making the intention is a Sunnah and is not obligatory (because as was previously mentioned the first intention one makes when one dons the Ihram covers all the rites which follow).

When you finish circling the Ka`ba and pacing between Safa and Marwah, you can then shave your head or shorten your hair, by doing so you would have completed all the integral pillars without which the Hajj would not be valid. You have a choice of circling the Ka`ba, pacing between Safa and Marwah and then shaving/cutting your hair or you can begin by shaving/ shortening your hair and then circle the Ka`ba and pace between Safa and Marwah, or you can do this while in Mina or after Hajj, all this is allowed, but you cannot remove the Ihram except after completing at least two of the following three: 1) casting the stones, 2) shaving or shortening the hair, 3) circling the Ka`ba, and doing two of the three actions mentioned allow you to do the lesser removal of the Ihram, thus permitting you to wear sewn garments and wear perfume, but not to be intimate with your spouse, if you have done all three rites: circled the Ka`ba, shaved and cast stones at the pillars then you can do the greater removal of the Ihram which permits you to do all permissible actions which had previously not been permitted.

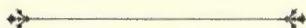


CELEBRATE THE PRAISES OF ALLAH DURING THE APPOINTED DAYS⁶²

After this you should return to the Noble City of Mecca, if you can pray the Eid prayer at the Sacred Mosque of Mecca then that is good, otherwise pray Eid in Mina, returning to Mina to spend the three days of Tashriq, the main thing is to be God Conscious, your days in Mina should pass with you remembering God, visiting your friends, and getting to know those you do not know with the intention of becoming brothers in God, connecting to them and visiting them for the sake of God ﷻ, you should experience love for the Muslims around you, and respect all Muslims, maybe someone with unkempt hair and a dusty appearance if he were to call upon God he would have his prayers answered, you should spend your days in goodness.

The obligatory aspect of spending the night in Mina is to spend more than half the night in Mina, meaning calculate the hours of the night, and spend half or more than half in Mina, otherwise you have to do an expiation, you should cast your stones at the pillars of Mina from noon of the 11th day of the month of Dhul Hijjah, this is the time that casting the stones can commence from, if you see the place is overcrowded, then you can delay until midnight of the same day, or

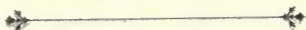
⁶² Quran Chapter 2, part of verse 203 the full verse is as follows:
﴿Celebrate the praises of Allah during the Appointed Days. But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him.﴾



even to the next day, or to combine it all on the third day. But if you delay the Rite until the third day, then you need to cast the stones for the first day, meaning to start with the lesser pillar, middle pillar, and greater pillar, then return to the lesser pillar, middle pillar and greater pillar and then the same, so as to keep the sequence you would have done had you done one set for each of the three days, and keeping the sequence is obligatory according to Imam Shafi'i and some of the other Imams so one should be aware of this.

Remember you came solely to do Hajj, so do not let something distract you from doing all the Sunnahs in their complete form and in the correct time, So why feel so incapacitated and weary, and why do you seek to avoid anything which involves toil? We have all tired ourselves out spending much of our lives seeking to gratify our lower desires, we work for eight hours or more a day and feel tired in order to gain something of this world, can we not put up with a little toil for the few days of the Hajj for the sake of God ﷻ?!, exert yourself a little for the sake of God ﷻ, you have toiled much already for the sake of your personal gains and lower desires, exert yourself for the sake of God in the hope that God ﷻ accepts you.

The time when you are permitted to cast is just after midday until midnight, and you can cast stones on the first day and the second day. If you want to depart from Mina on the second day then you need to throw at midday and leave before sunset, because if the sun sets while you are still in Mina then you cannot



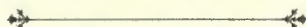
depart and you have to spend the night in Mina and wait for the third day, but if the sun sets and you have already made your intention to depart, finished your rites and boarded your transport, then do not worry and continue your departure, and if you wish you can also change your plan and stay until the third day, but if you delay leaving until the third day then you need to cast stones on the third day as well.

IT IS YOUR PIETY THAT REACHES HIM⁶³

The faithful should make the sacrifice on the day of Eid, for the sacrifice is one of the confirmed Sunnahs, and the animal chosen should be wholesome, if the animal is a sheep it should be over a year old going onto two, if it is a goat it should be more than two years old going onto three, and the animal should be free from any obvious blemishes, so it should not be limp, or have a torn tail, or clipped ears, and one should try and insure that the animal is fit and strong. It should be given as an offering to God in a befitting manner, for as the Quran says: (It is not their meat nor their blood, that reaches God. It is your piety that reaches Him)⁶⁴. It is a Sunnah to eat some of the meat yourself and distribute the rest, but only if it is

63 Quran Chapter 22, part of Verse 37 the remainder of the verse is as follows: (It is not their meat nor their blood, that reaches Allah. It is your piety that reaches Him: He has thus made them subject to you, that ye may glorify Allah for His Guidance to you and proclaim the good news to all who do right.)

64 Ibid

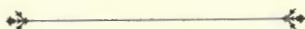


a sacrificial offering, if the animal was sacrificed as an expiation then you should not consume any of the meat but rather you should distribute all the meat to the poor and needy living in the vicinity of the Mosque of Mecca or the areas surrounded the places where the rites of Hajj are performed, and if you do not have the means to pay for the expiation – then you can fast three days during the days of the month of Hajj while still in the Sacred places where the rites of Hajj are performed, and seven extra days when you get home.

THE MANNER IN WHICH ONE SHOULD DEPART FROM MECCA

When a person has already departed from Mina and is ready to depart from Mecca he should circle the Ka'ba seven times, performing a rite known as the Farewell Circumambulation. This rite should be the last thing done before leaving Mecca, so one should do anything else including placing his belongings in his means of transport before this rite, when all this is done he should circle the Ka'ba, and after circling the Ka'ba he should not remain in Mecca, not even for a drink, or sleep, or to buy, or to sell, so that his last action in Mecca is to circle the Ka'ba for the Circumambulation of bidding farewell.

This Circumambulation is obligatory according to the main opinion of Imam Shafi'i may God ﷻ have mercy



upon him, and is a Sunnah according to Imam Malik may God ﷻ have mercy upon him, and one should be aware of this, the exception being if it causes hardship or if it places one in a predicament, or if the pilgrim fears he will miss travelling with the rest of his travel companions, in which case he should make a sacrifice to compensate for missing the Farewell Circumambulation, and if he cannot even do that, then the opinion of Imam Malik is that this act is Sunnah, this is also the opinion of a number of Shafi'i scholars, including Imam Rafi'i and others.

Do not leave Mecca except in a state of veneration of all the things God has made sacred, and experience the fact that it was by God's leave that you were able to perform the rites of Hajj, and ask the Lord ﷻ to not make this your last visit to his sacred house and to honor you with many more pilgrimages, depart from Mecca with eyes welling with tears, remembering what the Prophet ﷺ said to Mecca when he left; "By God I leave you whilst knowing you are the most beloved place to God and the most honored place to God". After leaving Mecca you should then make your way to Medina.

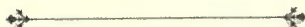
THE GOAL'S AND ETTIQUETTES OF VISITING THE PROPHET ﷺ :

Having completed Hajj you should turn to Medina and make an intention to visit the Prophet ﷺ. The completion and perfection of the Hajj of the people of

love is to stand at the door of the Beloved of God ﷺ . Knowing that the Prophet ﷺ hears the salutations of those who send blessings and salutations to him, and knows those who stand before him should be enough to make one know the merit of visiting the Prophet ﷺ in Medina, how can one travel so far and not visit the prophet ﷺ ?

Someone who deliberately does not make the visit to the Prophet ﷺ only omits it out of hardheartedness, and because their love for the Prophet ﷺ is somewhat lacking. The pilgrim should either visit the Prophet ﷺ either before or after the Hajj. The Imams of prophetic tradition and the Imams of jurisprudence wrote about visiting the Prophet ﷺ in the chapter on Hajj in their various books and compilations. God ﷻ has chosen that his Prophet's ﷺ place be in Medina as a way of exalting the Prophet's ﷺ rank and so that the visit of the Prophet ﷺ does not just become part of the visit to Mecca but should rather be specifically for the Prophet ﷺ , and an expression of one's love and connection to him ﷺ .

The goal of travelling to Medina is to visit the Prophet ﷺ , and to pray at his mosque, and his mosque was only honored because of him ﷺ , had this not been the case, mosque of Qubba would have been more deserving of our visit, but the Prophet ﷺ said: "this mosque of mine and the mosque of Mecca" thus attaching the mosque of Medina to himself ﷺ . One



should be aware of making the visit to the mosque alone when in fact the mosque was honored because of the Prophet ﷺ.

ONE SHOULD NOT TRAVEL EXCEPT TO...

Some people wrongly dissuade others from visiting Medina with the intention of visiting Prophet ﷺ, and as evidence for their position they cite the prophetic tradition: "One should not travel except to three mosques; this mosque of mine, the mosque of Mecca and the mosque of Al' Aqsa".⁶⁵ This is an authentic saying of the Prophet ﷺ narrated by his companion Abu Sa'id al-Khodri رضي الله عنه, but if you refer to imam Nawawi's commentary on this tradition you will find it has nothing to do with visiting or not visiting the Prophet ﷺ because the context of the tradition was specifically about mosques and nothing to do with visiting graves or visiting him ﷺ.

Imam Nawawi states in his commentary: "This tradition shows the immense greatness of these three mosques, and how they stand out from all others, because they are the mosques of God's Prophets (may God give them peace), and because of the merit of praying in them. If someone were to make a vow to visit the mosque of Mecca then one is obliged to make the visit as either a Hajj or Umra. If, however, one

65 From Imam Muslims collection of Prophetic traditions



makes a vow to visit one of the other two mosques then Imam Shafi'i holds two opinions on this. The strongest opinion being that their visit would be liked but not obligatory. The second opinion states that the visit becomes obligatory and the latter is the opinion many scholars have shared".

"As for any mosque other than these three, one is not obliged to visit them if one makes a vow to do so. And this is the opinion of our school, and every other scholar, except for Mohammad bin Maslama al-Maliki, who said: 'if one makes a vow to visit the mosque of Qubba, then one is obliged to do so because the Prophet ﷺ used to visit it every Saturday whether by mount or on foot.' Imam Laith bin Sa'd said: 'One is obliged to visit that mosque, whichever mosque it is'. The majority opinion is that one is not tied to that vow and is not obliged to do anything. But Imam Ahmed states that the person still has to do an expiation for breaking a vow".⁶⁶

So the intended meaning of the tradition according to Imam Nawawi is that there is no merit in travelling to a mosque except to the three mosques mentioned and if someone makes a vow to pray in any specific mosque outside of his locale, one is not obliged to travel to it, but rather he should pray in the nearest mosque to him and in so doing he will no longer be held to his vow. But if one makes a vow to visit one of the three

66 Imam Nawawi's 'Al-Mihaj' - a commentary on Imam Muslim's compilation of prophetic traditions.

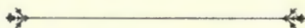


mosques then one should visit them. This is how this tradition should be understood.

Linguistically the tradition is specific to mosques, because if we apply it universally then it would mean we cannot travel to study, or on business or for a holiday. There is even another chain of narration for this tradition reported in the Musnad of Imam Ahmad which clarifies that the tradition is specific to mosques, Imam Ahmad cites: "on the authority of Hashem who said Abd al-Hamid told us, Shahr told me, and said I heard Abu Sa'id al-Khudri when I mentioned that I wished to pray on Mount Sinai say, the Messenger of God ﷺ said: a traveler should not journey to a mosque in order to pray there with the exception of three mosques the Mosque of Mecca, the Mosque of Aqsa' and this Mosque of mine".

The tradition is specifically about mosques and even then it is about visiting a particular mosque for the merit of praying therein, rather than prohibiting visiting any other mosque altogether. The proof that visiting other mosques is permitted is in the fact the Prophet ﷺ travelled to the Mosque of Qubba every Saturday⁶⁷. Regarding travelling to visit a place other than a mosque, the Prophet ﷺ travelled to visit the martyrs of Uhud, how can visiting Uhud be fine and yet visiting the Prophet ﷺ be problematic.

67 The Authentic Collection of Bukhari (Chapter on going to the Mosque of Qubba every Saturday).



THE MANNER OF GREETING THE MESSENGER OF GOD ﷺ :

When you stand before the prophet's tomb you should feel that the Prophet ﷺ is before you and that he hears and answers you. So you should greet the Prophet ﷺ in a state of veneration, longing and with tears, saying:

“Blessings and peace be upon you O my Master! O messenger of God!

Blessings and peace be upon you O my Master! O beloved of God!

Blessings and peace be upon you O my Master! O prophet of God!

Blessings and peace be upon you O best of the creation of God!

Blessings and peace be upon you O beloved of God and His chosen one!

Blessing and peace be upon you O wrapped one!

Blessing and peace be upon you O cloaked one!

Blessing and peace be upon you O Ta-Ha!⁶⁸

Blessing and peace be upon you O Ya-Sin!⁶⁹

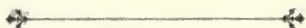
Blessing and peace be upon you O father of al-Qasim!

Blessings and peace be upon you O clarifier of the way!

Blessings and peace be upon you O possessor of nobility!

⁶⁸ Ta-ha: This is the name of 20th chapter of the Qur'an and is one of the names of the prophet Muhammed ﷺ .

⁶⁹ Ya-sin: This is the name of the 36th chapter of the Qur'an and is one of the names of the prophet Muhammed ﷺ .



Blessings and peace be upon you O father of al-Zahra!
Blessings and peace be upon you O he by whom God
took us out of the darkness and into the light!

Blessings and peace be upon you O light of creation!
Blessings and peace be upon you O imam of those who
bow and prostrate!

Blessings and peace be upon you O possessor of the
most praised station!

Blessings and peace be upon you Oh possessor of the
unfurled banner!

Blessings and peace be upon you O repository of
nobility and generosity!

Blessings and peace be upon you O possessor of the
frequented basin!⁷⁰

Blessings and peace be upon you O possessor of lofty
rank and witnessing!

Blessings and peace be upon you O father of Abraham!


Blessings and peace be upon you O manifestation of
honor!

Blessings and peace be upon you O he who is kind
and compassionate to the faithful!

Blessings and peace be upon you and upon your
fathers and brothers from amongst the prophets and
messengers!

Blessings and peace be upon you and upon your
family and all your companions!

Blessings and peace be upon you and the angels
brought nigh!

70 The faithful will drink from the cupped hands of the prophet
 from this basin in paradise and never thirst again. All drinking
thereafter will only be for pleasure, and God knows best.



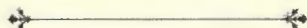
Blessings and peace be upon you and upon those who are loyal to you, who love you, draw near to you and are connected to your presence!

Blessings and peace be upon you and upon all of those honored with your gaze!

Blessings and peace be upon you and all of those who are pure in their love for you!

May God reward you on our behalf with the best reward he has bestowed upon any prophet for his nation. O God, reward our master Mohammad on our behalf. O God, reward our master Mohammed on our behalf. O God, reward our master Mohammad on our behalf. O God, reward our master Mohammad on our behalf. O God, give our master Mohammad *al-waseela and exaltation and honor and a high and lofty rank and raise him to the praise-worthy station that You have promised him O Most Merciful of the Merciful. O God, gather us with him at his basin, give us courtesy with him and give us an immense share of good through our visit to him. God ﷻ Says: (If they had only, when they were unjust to themselves, come to you and asked God's forgiveness, and the Messenger had asked forgiveness for them, they would have found God indeed Oft-returning, Most Merciful)*⁷¹. I seek God's forgiveness, I seek God's forgiveness, I seek God's forgiveness. And here I am, I have come to you

71 Quran chapter 4, part Verse 64, the full verse reads as follows: (We sent not an apostle, but to be obeyed, in accordance with the will of God. If they had only, when they were unjust to themselves, come to you and asked God's forgiveness, and the Messenger had asked forgiveness for them, they would have found God indeed Oft-returning, Most Merciful.)



seeking forgiveness for my sins, so seek forgiveness on my behalf, O my master, O messenger of God. Seek forgiveness for me O beloved of God. O God, give him intercession on our behalf in honor of his rank in your presence and honor us whilst we stand here with him. O God forgive our sins, cover our faults, alleviate our suffering and let us be with the Prophet ﷺ in this world and the next and let us be in the highest paradise in the garden and give us the sweetness of beholding your Noble Countenance in the company of your beloved Prophet ﷺ. Peace be upon you O my master, O messenger of God, from my parents and my friends and all of those who requested I give my salutations to you. Peace be upon you and the Mercy of God and His blessings by the number of His creation and His pleasure and the immensity of His throne and the vastness of His words. And the blessings and peace of God be upon our master Mohammad and his family and praise belongs to God, Lord of all the worlds".

After this you should articulate whatever salutations and peace that God inspires you to say in the presence of the prophet ﷺ and you should also seek your Lord's forgiveness.

The Imams of guidance from the scholars of Shariah mention the story of al-'Utbi. Al-'Utbi was one of the teachers of Imam al-Shafi'i and his story is mentioned in the Quranic commentary of Imam ibn Kathir. It is

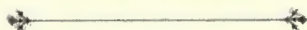
also mentioned in the third volume of the Mughni⁷² of Imam ibn Qudama al-Maqdisi. It is also mentioned by Imam Nawawi in two of his works: al-Majmu' and al-Idthah. The story is as follows; on the authority of al-'Utbi who said "I was sitting next to the tomb of the Prophet ﷺ when a Bedouin came and stood at the Prophet's ﷺ tomb and said; 'peace be upon you O messenger of God. I heard God the exalted say in the Quran (If they had only, when they were unjust to themselves, come to you and asked God's forgiveness, and the Messenger had asked forgiveness for them, they would have found God indeed Oft-returning, Most Merciful)⁷³ and I have come to you seeking forgiveness for my sin, interceding through you to my Lord'. The Bedouin then went on to say:

*'O he whose bones are the best bones ever buried.
And because of their goodness the place has been made good
May my soul be ransomed to a grave which you inhabit
In it is purity, honor and generosity'.*

"The Bedouin then left and I fell asleep. I saw the Prophet ﷺ in my sleep and he said to me; 'O 'Utbi,

72 The mughni is the reference book for the Hanbali school of jurisprudence.

73 Quran chapter 4, part Verse 64, the full verse reads as follows: (We sent not an apostle, but to be obeyed, in accordance with the will of God. If they had only, when they were unjust to themselves, come to you and asked God's forgiveness, and the Messenger had asked forgiveness for them, they would have found God indeed Oft-returning, Most Merciful.)



find that Bedouin and give him good glad tidings that God has forgiven him".

The Scholars have cited this narrative and did not feel any need to go into the fact this was based on a vision (dreams vision are not sources of legislation) what we are talking about here is the fact Scholars such as Imam Ibn Kathir, Imam Nawawi, and Imam Ibn Qudama al-Maqdisi cited this story in order to make us understand the goal of standing before the Prophet ﷺ.

There is also an authentic tradition of the Prophet ﷺ which states that even the normal inhabitants of graves hear the footfall of those who come to them, and return their salutations of peace, and hence the Prophet ﷺ would greet them by saying: "Peace be upon believing inhabitants of this abode"⁷⁴, if they could not hear why would the Prophet ﷺ greet them in this way? If they could not hear then greeting them in this way would be pointless. If the normal inhabitants of graves can hear then how about the Messenger of God ﷺ, the Messenger of God ﷺ is alive in his grave, all the Prophet's (peace be upon them) are alive in their graves, it has been authentically narrated that the Prophet ﷺ, hears the blessings of those who send blessings upon him, and greets those who greet him with salutations of peace.

When visiting the Prophet ﷺ do not turn your back while standing in front of him, as this is discourteous, how can a believer deem it more proper to give the

74 Imam Muslim's compilation of Sound Prophetic Tradition



Prophet ﷺ his back and turn towards the Qiblah⁷⁵! When in fact the Qiblah is the Qiblah for his sake ﷺ, it was because of his turning to the heavens that the Qiblah was changed from the al-Aqsa Mosque in Jerusalem (which was the direction the Muslims originally prayed towards) to the Sacred Mosque⁷⁶ in Mecca, ﴿We see the turning of thy face (for guidance to the heavens: now Shall We turn thee to a Qiblah that shall please thee.⁷⁷)﴾, the Qiblah being what it is was for his (the Prophet's) ﷺ pleasure, and its honored status was because of him (the Prophet) ﷺ.

The speaker at the Friday prayer is expected to face the Muslim congregation, and does not even turn to the Qiblah during his supplication. He is expected to face the believers out of respect for them, is the Messenger of God ﷺ not more worthy of respect! Is it befitting that one be more courteous to others than he is to the Messenger of God ﷺ? Turning to the Qiblah is not obligatory when making supplication in any situation, because we supplicate God wherever we are, turning towards the Qiblah is commended, but in a circumstance other than when standing before the Prophet ﷺ, if you want to turn to the Qiblah

75 Qiblah the direction of the Ka'ba in Mecca

76 The Sacred Mosque the Mosque in Mecca which houses the Ka'ba in the courtyard at its centre.

77 Quran Chapter 2, Verse 144, the full verse reads as follows: ﴿We see the turning of thy face (for guidance to the heavens: now Shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is Allah unmindful of what they do.﴾

while there (at the Prophet's mosque and before his resting place) then you should move a little distance away and turn to the Qiblah once you have passed the noble Tomb, thus avoiding giving the Prophet ﷺ your back.

After greeting him for yourself, relate the greetings of the Muslims who requested you send their greetings and on behalf of all your acquaintances from amongst the affirmers of God's unity.

After that you should move to the right a little, so as to greet his companion Abu Bakr al-Siddiq رضي الله عنه, the companion of the Messenger of God ﷺ whose status as a companion is specifically stated in the Quran, whoever rejects the status of a companion whose companionship is agreed upon by consensus is considered morally corrupt, but whoever rejects the status of Abu Bakr is considered a disbeliever, because God Himself says in the Quran: ﴿and he said to his companion⁷⁸﴾, thus the Quran itself established Abu Bakr's رضي الله عنه status as a companion of the Prophet Mohammad ﷺ and to reject it would be to reject the specific statement of the Quran.

78 Quran Chapter 9, Verse 40, the full verse reads as follows: ﴿If ye help not (your leader), (it is no matter): for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion; they two were in the cave, and he said to his companion, "Have no fear, for Allah is with us": then Allah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise.﴾

Greet the companion of the Messenger of God ﷺ with whatever God inspires you, such as: Peace be upon you O Companion of the Messenger of God, peace be upon you O Successor of the Messenger of God ﷺ, Peace be upon you O he who was with him (the Prophet ﷺ) in his time of hardship and constraint, peace be upon you O blessed companion and friend, peace be upon you in for that time you spent in the cave, peace be upon you O he about whom the Messenger of God ﷺ said: "the person most giving to me from his wealth and his company is Abu Bakr"⁷⁹, peace be upon you O he about whom the Messenger of God said: "if I had taken any close friend I would have taken Abu Bakr as my close friend"⁸⁰, O God on our behalf we ask You to reward the Companion of your Prophet ﷺ with the best of rewards, and let us follow him into the next life, with You being pleased with us, O Most Generous of those who are Generous... al-Fatiha⁸¹.

After this you should greet our master Omar ibn al-Khattab رضي الله عنه, bringing to mind the struggle and service he gave to the faith, you should supplicate God with whatever you wish and greet him with sayings such as: Peace be upon you and the mercy of God and his blessings O our master Omar ibn al-Khattab, peace

79 The Authentic Collection of Imam Muslim (Chapter of the Merits of the Companions, sub-chapter on the Merits of Abu Bakr al-Siddiq رضي الله عنه).

80 The Authentic Collection of Imam Muslim (Chapter of the Merits of the Companions, sub-chapter on the Merits of Abu Bakr al-Siddiq رضي الله عنه).

81 Meaning read the Fatiha after greeting our Master Abu Bakr رضي الله عنه Al-Fatiha lit: the Opener, the name of the first Chapter of the Quran.



be upon you O martyr of the prayer niche⁸², peace be upon you O articulator of truth and that which is right, peace be upon you O he regarding whom the Messenger of God ﷺ said: "in the nations that came before you, there were those who received inspiration, if there be one in my community, then it is Omar"⁸³, peace be upon O he regarding whom the Messenger of God ﷺ said: "O Ibn al-Khattab by the One in whose Hand is my soul when Satan sees you walking along a path he takes a path other than yours"⁸⁴. O God on our behalf we ask You to reward the Companion of your Prophet ﷺ with the best of rewards, and let us follow him into the next life, with You being pleased with us, O Most Generous of those who are Generous... al-Fatiha.

God bless our master Mohammad & his family and companions, and praise belongs to God the Lord of the worlds.

This is an example of how the Prophet ﷺ should be visited, one is free to say other things, as the example of what to say in the visit is not from a binding text of the Quran or the Traditions of the Prophet, but rather serves as an example of the things that should be done

82 In reference to the fact he ﷺ, was assassinated while in praying in a prayer niche.

83 The Authentic Collection of Bukhari (the Chapter on the Merits of the Companions, Sub-Chapter on Omar ﷺ, and in the Authentic Collection of Muslim (Chapter on the Merits of the Companions, Sub-chapter on the Merits of Omar ﷺ).

84 The Authentic Collection of Bukhari.

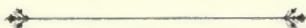
while visiting the Messenger of God ﷺ. Both the early and late Imams have written on how to visit the Messenger of God ﷺ, and people have narrated their example in visiting the Messenger of God ﷺ. The kernel of what is said in the visit is that it be the speech of the lover towards his beloved ﷺ, the important thing when giving salutations to God's beloved ﷺ is that the heart be attentive and experience a connection to his presence along with longing for him.

THE MANNER OF VISITING THE CEMETERY OF BAQI`

After the visit is done you should go and visit the People of Baqi`, do not miss this visit, for they are the neighbours of God's Chosen One ﷺ and he was seen visiting them on many nights in his lifetime ﷺ - as has been reported in the Collection of Imam Muslim⁸⁵ and others – he was seen visiting them and supplicating on their behalf and checking on them. Baqi` is where Fatimah al-Zahra رضي الله عنها is buried (according to the strongest of the two reported sites of her burial), the other report being that she was buried in her home after she passed away.

When you enter Baqi` enter with deep courtesy and greet the inhabitants of Baqi` while feeling the immense bounty God honored them with, in Baqi` are around 10,000 companions of the Prophet ﷺ, when you enter, you will see facing you and to the right

85 The Authentic Collection of Imam Muslim (Chapter on Funerals, Sub-Chapter on what to say when entering a cemetery.



something similar to a basin, this is the grave of our lady Fatimah al-Zahra رضي الله عنها, her grave stands out and is to the far right when you stand before it. On the left is another grave which stands out, this is the grave of Abbas ibn Abd al-Muttalib ؑ, at the feet of Abbas's grave you will find four graves which are the graves of our master Hassan ibn Ali al-Sibt, our master Imam Ali Zain al-Abidin ibn Hussein, and his son Imam Mohammad al-Baqir, and his son Imam Jaffar al-Sadiq ibn Imam Mohammad al-Baqir, this place is called the place of the Prophet's family may God's blessings and peace be upon them, and it used to have a dome known as the dome of the Prophet's ؑ family.



After this and slightly to their left and directly facing you when you enter Baqi` are three graves in which the daughters of the Prophet ؑ our lady Ruqqaiya, our lady Zaynab and our lady Um Kalthoum may God bless them and give them peace are buried, if you move on from there slightly to the left you will find the graves of the Mothers of the Believers (the wives of the Prophet ؑ) - except for our lady Khadijah who is buried in Mecca in al-Hajoun cemetery and whose grave is well known and a place of visitation, in fact the Prophet ؑ visited himself, another wife not buried in Baqi` is our lady Maimouna who died on the road between Mecca and Medina in an area known as Saraf just before al-Tan`im, and our lady Maria buried on the outskirts of Medina - so greet them, and feel your connection to them, because they are your mothers, so feel this as you felt your connection to the Prophet's ؑ kin, God commanded us to love the Prophet's














family, and the Messenger of God made their love an aspect of faith and rancour towards them and aspect of hypocrisy may God give us refuge from it. To the left of the graves of the Mothers of the believers you will find graves with what look like two grave stones, but there are in fact three graves in that place, these being the graves of our master `Aqil ibn Abi Talib the cousin of the Messenger of God's, as well as the grave of our master Sufyan ibn al-Harith ibn Abd al-Muttalib another of the Messenger's cousins, and the grave of Abdullah ibn Jaffar al-Tayar ibn Ali ibn Abi Talib, who was the husband of our lady Zaynab the daughter of Imam Ali may God be pleased with all of them.

If you carry on walking you will come to a grave which stands out, this is the grave of our master Othman ibn Affan the one martyred in his own home, and immediately to your left you will find the grave of our lady Halima al-Sa`dia, greet our lady Halima al-Sa`dia the wet-nurse of God's Chosen One.

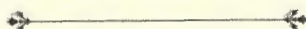
Then go to the right of our lady Halima al-Sa`dia's grave, there you will face the grave of our master Sa`ad ibn Mu`adh within a small wall, the Throne of the All Merciful quaked upon this companions death, and according to the more reliable report the person buried next to him is our master Abu Sa`id al-Khudri the narrator of the Prophet's traditions, according to some narrations our master Abu Hurraira is buried there, but the more correct report is that our master

Abu Hurraira  is buried next to the Prophet's  son Abraham.

If you then walk back towards the original direction you came from and veer to the right, and about 100 metres to the right of Halima al-Sa`dia's grave, you will find a basin in which are buried a number of the companions and the successors who were martyred during the event of Hurra when Yazid attacked Medina, as well as some of the martyrs of Uhud whose family had moved them from Uhud to Baqi` before the Prophet  enjoined people not to move them.

If you then carry on past the graves of the martyrs of Hurra you find a grave which stands out on your left and this is the grave of our master Abraham the son of the Prophet , the last of born of his male offspring and the last of his sons to die, next to him is the grave of our master `Ubbada ibn al-Samit , as well as the grave of our master Sa`d ibn Zurarah , as well as Abd al-Rahman ibn `Auf , as well as the grave of Othman ibn Madh`un  the Prophet's  brother through wet-nursing, it is also reported that Abu Hurraira  is buried there, and according to a strong report so is our lady Fatima the daughter of Assad (the mother of Imam Ali ibn abi Talib ) who looked after the Prophet  when he was young, and whom the Prophet  interred personally and whose body he covered with his mantle, before saying: "you were a mother to me after my mother"⁸⁶.

86 Al-Mu`jam al-Kabir of Imam al-Tabarani (in the chapter on the narrated reports regarding famous women).



Then if you keep retracing your steps until you are close to the grave of `Aqil ibn Abi Talib ﷺ you will face two graves one of them being the grave of Nafi` ﷺ the mawlah of Abdullah ibn Omar ﷺ, and one of the narrators in the chain of narration of Prophetic Traditions known as the Golden Chain, the chain of narrators being Nafi` on the authority of Abdullah ibn Omar on the authority of Omar on the authority of the Messenger of God ﷺ, or an even shorter chain Nafi` on the authority of Abdullah ibn Omar directly on the authority of the Messenger of God ﷺ, the second grave is that of Imam Malik ibn Anas ﷺ, the Imam of Medina in his time, and one of the four Imams.

You should end your visit on the right hand side of Baqi` on the right-hand corner in front of the Green Dome, where you will find three graves, the grave of our lady Safia رضي الله عنها the Prophet's ﷺ paternal aunt, it is said that to her side reside her sisters Arwa and `Atika, and it said that next to them is Fatimah Um al-Banin one of Imam Ali ibn Abi Talib's ﷺ wives, after this you should greet all the inhabitants of Baqi` who include the Kin of the Prophet ﷺ, the companions, the righteous members of the community and all the other Muslims buried there, supplicate with whatever supplication you can on their behalf, give the reward of what recitation of Quran you can do, such as the recitation of the Chapter of Yasin, or the recitation of ﴿Say he is God the Unique﴾ and the two Chapters of seeking refuge 11 times, all this is good and the reward of your recitation will reach the deceased

according to the soundest opinion held by the People of Knowledge, and this is the position of the majority of the Scholars of the Community.

After all this you should use your time in Medina well, by reciting salutations and blessings on our master Mohammad ﷺ, and to oft frequent the Noble Meadow (Rawda) in the Prophet's ﷺ mosque, and to do I'tikaf (vigil) and pray there, but without burdening others or causing them distress, recite a lot of Quran, because reading the Quran in the presence of the one to whom it was revealed and to whom it came down has a special presence, awe, and majesty which cannot be felt except by a person who experiences reciting the Quran at the mosque of the Messenger of God ﷺ.

Experience the majesty of the Mosque of the Prophet ﷺ in Medina, the Messenger of God ﷺ used to sit and pray and speak within its walls, and the physical locations where he did all this are still there. Revelation descended in that very place in the form of the Verses of the Noble Quran, you will be able to see the very place where the revelation descended. The Meadow is situated between the pulpit and the Noble Room in which the Prophet ﷺ resides.

SO FOLLOW THEIR GUIDANCE

Follow the footsteps of the Prophet ﷺ, the companion Abdullah ibn Omar ﷺ used to seek out the places in which the Messenger of God ﷺ prayed, it is reported in Bukhari that Abdullah ibn Omar ﷺ walked past a certain mosque on the road and prayed on a piece of



land outside, because he saw the Messenger of God ﷺ praying there, look at how he left praying at a mosque⁸⁷ in order to pray on the same spot he had seen the Messenger of God pray⁸⁸. Salem ibn Abdullah used to: "seek out the places on the road and pray in them saying his father prayed there, and had seen the Prophet ﷺ pray in those places"⁸⁹.

So try (as long as that does not cause you to crowd others or distress them) to pray in the prayer niche of the Messenger of God ﷺ, which is situated between the pulpit and the tomb of the Messenger of God ﷺ, the place he prayed in was not the centre of the prayer niche, the strongest possibility is that he prayed to the right of the present niche, the spot is marked with a green sign post which say: "this is the prayer place of the Messenger of God ﷺ".

THE VISIT OF UHUD⁹⁰

Try to visit the martyrs of the battle of Uhud, the Messenger of God ﷺ used to visit them, and among them is buried Hamza the Messenger of God's ﷺ

87 Obviously this was not at a time the congregational prayer was been prayed in the mosque, and the earth is a mosque.

88 The Authentic Collection of Bukhari (Chapter on the Mosque on the roads surrounding Medina and the places in which the Prophet ﷺ prayed.

89 The Authentic Collection of Bukhari (Chapter on the Mosque on the roads surrounding Medina and the places in which the Prophet ﷺ prayed.

90 Uhud the name of a mountain just outside Medina where a famous battle took place.

paternal uncle, as well as Mus`ab ibn Omier, Abdullah ibn Jahsh, Sa`d ibn Rabi`, and a number of other noble companions, so visit them and supplicate God at that place as it is a place where supplications are hopefully answered, while there remember the events that transpired at the mount where the Muslim archers stood in the battle of Uhud, and what happened to the Prophet ﷺ and those around him, the sacrifices he made, the wounds he sustained, and how the rim of his helmet cut into his cheeks from being struck on the head, and how he lost some of his teeth, teeth which lay buried in Uhud.

In the furthest point of the Mountain of Uhud you will find a recess and the cave in which the Messenger of God ﷺ sought refuge after the battle, when the army was broken, and the companions with it, it was from this place that the Messenger of God ﷺ told Omar ibn al-Khattab what to say in reply to Abu Sufyan, the mountain also has a large rock which the Prophet ﷺ could not scale, so one of the companions propped him up, also on the mountain is a boulder on which he sat .

Look out for the historical sites of Medina it is a Sunnah to pray at the Mosque of Qubba, it is narrated that the Messenger of God ﷺ used to go and pray at the mosque of Qubba every Saturday⁹¹, and he ﷺ is reported to have said: "whoever comes out to this

91 The Authentic Collection of Imam Bukhari (Chapter on the Mosque of Qubba).



mosque and prays in it, his doing so is the equivalent of doing the lesser pilgrimage”⁹².

One of the historical places in Medina is the Mosque of Two Qiblah’s, this is the mosque where the Companions were praying when they received news that the direction of prayer (Qiblah) had been changed from Jerusalem to Mecca and changed their direction of prayer upon hearing the news. Among the places of importance are the seven mosques, which began life as places in which the companions prayed during the Battle of the Ditch and turned to God for succour, the successive generations of Muslims maintained these places, and mosques were built on them at the time of Omar ibn Abdul Aziz, the greatest of these mosques is the Mosque of Victory which was built on the spot the Prophet ﷺ did his vigils in during the days of the battle, and in which he received the verses of revelation known as the Verses of Victory between the noon and afternoon prayer on the Wednesday of the battle.

Try to visit the martyrs of the Battle of Badr, which was an important event for the people of Islam, and visit any other sites of Medina that you can find, make use of the days you have in Medina and beseech God to honor you with a vision of the Prophet ﷺ, the vision of him is something for which the people of his love yearn. Imam Bukhari, Imam Muslim and others relate a tradition of the Prophet ﷺ : “whoever sees me in his

92 The Collection of Traditions known as the Narrations of Imam Ahmad.



sleep will see me in his waking state and Satan cannot take my form"⁹³.

When you wish to depart from Medina, visit the Prophet ﷺ and give him your salutation and let that be the last thing you do in Medina, and leave having made a pact with God in the presence⁹⁴ His Messenger ﷺ that you will revere the Prophet's ﷺ Sunnah in your heart, and in your conduct and in every aspect of your life, and that you will return home as a different person, one of the signs that one's pilgrimage was accepted is that one's conduct changes for the better. So as a person who has been washed of his sin and returned to the original state of innocence you had at birth do not defile your pilgrimage with wrongdoings and sin, but rather return to your Lord and repent, and ask God to let you return to these blessed places again and again, and do not leave these places and rites except in a tearful state and loss at the thought of separation, and ask God to accept your deeds.

I ask God to honor us all and allow us to realize the reality of veracity, and to bless our Pilgrimage and visit, may God accept all our rites and devotions and make us among the elect of the people drawn near to His Divine

93 The tradition is cited as narrated in the Collection of Imam Bukhari (Chapter on the interpretation of dreams, sub-chapter on seeing the Prophet ﷺ in dream vision. In the Collection of Imam Muslim the wording is slightly different (Collection of Imam Muslim, Chapter on Visions, Sub-chapter on the Prophet's ﷺ statement: "whoever sees me in his sleep has seen me").

94 Standing Before the Prophet ﷺ.

Presence, ﴿Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing,⁹⁵﴾ and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.﴿⁹⁶﴾ Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing﴿⁹⁷﴾ and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.⁹⁸﴾... May God bless our master Mohammad, his family and Companions and give them peace, ﴿Transcendent is thy Lord, the Lord of Majesty from all they ascribe to Him • And Peace upon the Messengers • And Praise belongs to God, the Lord of the Worlds.⁹⁹﴾.

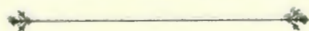
95 Quran Chapter 2, Verse 127, the full verse reads as follows: ﴿And remember Abraham and Isma'il raised the foundations of the House (With this prayer): "Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing.﴾ this was the Prayer of Abraham and Ishmael upon raising the foundations of the Ka'ba which is the house referred to in this verse.

96 Quran Chapter 2, Verse 128, the full verse reads as follows: ﴿"Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.﴾

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99 Quran Chapter 37 verses 180-182



APPENDIX

APPENDIX

INVOCATIONS MENTIONED IN THE BOOK

THE INVOCATION FOR DEPARTING AND FOR BOARDING A MODE OF TRANSPORT

"In the name of God, I trust in God, there is no strength and no power except by God"

﴿Glory to Him Who has subjected these to our (use), for we could never have accomplished this (by ourselves), And to our Lord, surely, must we turn back﴾

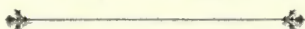
"O God I orient my being towards You, consigning my affair to You, I trust all my affairs to You, You are enough for me and the best of protectors"

"Glory be to God, praise belongs to God, there is no divinity other than God, God is the greatest, by the number of His creatures, as is pleasing to Him, as adorns His throne, and as encompassed by His words"
" x 7

﴿Praise be to God, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of God﴾

﴿No just estimate have they made of God, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him﴾

"Praise be to God, Praise be to God, Praise be to God, God is Greatest, God is Greatest, God is Greatest,



Glory be to You I have oppressed myself, so forgive me, non can forgive sins but You"

Invocation during times of hardship and adversity

"There is no divinity other than the One God, the Majestic, the Clement, there is no divinity other than the One God, the Lord of the heavens and the Lord of the earth, and the Lord of the Noble Throne"

Invocation for entering Mecca

"O God the Lord of the seven heavens and what they shade, the Lord of the seven earths and what they hold, Lord of the devils and what they misguide, Lord of the winds and what they lash, I ask You for the best of this town and the best of its people, and I seek refuge in You from the evil of this town, the evil of its people, and the evil in it

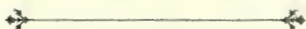
"O God give us blessing in it (i.e. in the town or city)" which he would repeat three times, another supplication: "O God provide us with its fruits and make us loved by its people, and make the righteous of its inhabitants beloved to us

"O God to You belongs honor for every honor, and to You belongs praise for every state"

"O God let me settle there, and provide me with lawful provision".

INVOCATION FOR ENTERING A MOSQUE

"In the name of God, praise belongs to God, O God bless and give salutations of peace to our master Mohammad and to the family of our master Mohammad, O God open the gate of mercy for me, I seek refuge in the Majesty of God, and His Noble



Essence, and His Eternal Dominion, from Satan the accursed”

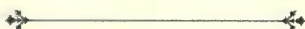
THE INVOCATION DONE DURING THE CIRCUMAMBULATION OF THE KA`BA

﴿Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire﴾

THE INVOCATION DONE WHEN A PERSON WAKES UP FOR NIGHT PRAYERS

O God to You belongs all praise You are the Light of the heavens and the earth and all that is in them, praise belongs to You, You are the Sustainer of the heavens and the earth and all that is in them, to You belongs all praise, You are the Truth, Your promise is true, Your Words are true, the meeting with You is true, the garden is true, the fire is true, the hour is true, the prophets are true, Mohammad is true, O God to You I surrender, upon You I rely, in You I have faith, to You I turn, by You I represent my case, to Your judgment turn, so forgive me what has proceeded from me, and that which is yet to come, what I have hidden, and what I have declared, You bring things forward, and You hold them back, there is no divinity except You, and no god other than You”

INVOCATION WHEN GOING TO BED



"In Your name O God I lie down on my side and in Your name I get up, if You hold my soul forgive me, and if You send it back to me, protect in the way You protect the righteous"¹⁰⁰,

Glory belongs to God thirty three times, Praise belongs to God thirty three times, and God is Greatest thirty four times, all together that comes to a hundred"

SEEKING REFUGE IN GOD BEFORE GOING TO SLEEP

Recite the last three chapters of the Quran (Chapter 112, 113, & 114) three times each, and then blow onto one's hand and wipe all over the body

INVOCATION ON WAKING UP

"Praise belongs to God who awakened us after death and to Him is the resurrection"

The master of formulas invoked for seeking forgiveness: "O God You are my Lord, there is no divinity except You, You Created me, I am Your servant, and in accord with Your covenant and Your promise as much as I am able to be, I seek refuge in You from my action, I acknowledge Your bounty towards me, and I acknowledge my sins, so forgive me my sins as no-one can forgive sins but You", whoever invoked this formula in the evening and passes away that evening will enter / be an inhabitant of the garden and

100 The Authentic collection of Imam Muslim

whoever invokes it in the morning and passes away that day will also enter it.

INVOCATION DONE DURING PRAYER

“O God, I have oppressed myself with many wrongs, no-one forgives sins but You, so forgive with a forgiveness from You and have mercy on me, You are the All Forgiving, the All Merciful”

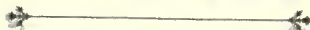
INVOCATION DONE AFTER PRAYER

Transcendent is God thirty three times, Praise belongs to God thirty three times, God is Greatest thirty three times

There is no divinity other than God, One without partner, to Him belongs the kingdom, to Him belongs all praise and He has Power over all things, no-one can withhold what You give, no-one can give what You withhold, and the earnestness of the one who is earnest can bring him no benefit from You¹⁰¹

There is no divinity other than God, One without partner, to Him belongs the kingdom, to Him belongs all praise, He gives life, and He gives death and He has Power over all things.

101 Meaning the benefit the servant gains from God is not due to his (the servant's) earnestness but is rather because of God's mercy, this does not imply leaving action and not being earnest. The servant of God is expected to act and be earnest, but is not to rely on them, or consider them the cause of any benefit the Sole Causer being God.



PRE-DAWN SUPPLICATION

"O God I ask you for a mercy from You by which You guide my heart, and put right my affairs, and gather that which is dispersed, and rectify what is hidden, elevate what is seen, purify my actions, inspire me with my guidance, return my state of intimacy, and protect me from all that is bad".

"O God give me faith and certainty after which there is no unbelief, and a mercy from You by which I can attain the honor of Your bestowal in this world and the next, O God I ask you to give me victory in obtaining Your gifts, and the abode of those who die for your sake, the life of the joyous, and victory over any nemesis".

"O God I place my need before You, when my opinion falls short and my actions are weak I am in need of Your mercy, I ask You O Arbitrator of all affairs, and O Curer of that which is in the chests, just as You placed a barrier between the seas, place a barrier between me and punishment of hell, and from that which causes one to curse oneself, and from the tribulation of the grave".
"O God what my knowledge falls short of knowing, or my intention does not reach, or I have not asked for of good which You have promised one of your creatures, or good which You give to one of Your servants, I wish for the same from You, and I ask You for it from Your mercy O Lord of the Worlds".



"O God Possessor of a firm support and guidance in all affairs I ask You for security on the day about which all have been warned, and the garden in eternity with those brought near, the witnesses, those who bow and prostrate, those who fulfill their covenants, You are indeed Compassionate, Loving, and the Doer of whatever You Will. O God make us guides who are themselves guided, and not into people who lead others astray and are themselves misguided, peaceful with Your friends enemies of Your enemies, loving by Your love and disliking for Your sake those who rebel against You".

"O God this is our prayer and it is up to You to answer it, this is our effort and on You we rely, O God give me a light in my grave, a light in my heart, a light before me, a light behind me, a light on my right, a light on my left, a light above me, a light below me, a light in my hearing, a light in my sight, a light in my hair, a light in my skin, a light in my flesh, a light in my blood, a light in my bones, O God intensify my light, give me light, and let me have light".

"Transcendent is the One characterized by Glory and who Speaks by His Glory, Transcendent is the One Vested with Munificence and is generous with it, Transcendent is He Whom is the only One worthy of glorification, Transcendent is the Possessor of favors and gifts, Transcendent is the Possessor of Magnanimity and Generosity, Transcendent is the Possessor of Majesty and Beauty".



FORMULA FOR GIVING SALUTATIONS TO THE PROPHET ﷺ

"O God, bless and give peace to our master Mohammad, Your servant, and messenger, the unlettered prophet, and upon the family of our master Mohammad and his companions, his wives & progeny, in the manner which You blessed and gave peace to our master Abraham, and the family of Abraham, and give grace to our master Mohammad, Your servant, and messenger, the unlettered prophet, and upon the family of our master Mohammad and his family, his wives and progeny, in the manner You gave grace to our master Abraham, and the family of Abraham, in the two worlds You are Praiseworthy and Glorious".

"O God bless our master Mohammad so long as eyes are connected to sight, and the earth is made abundant through rain, and as long as a pilgrim still makes the Hajj or Umra, and calls at out to You saying: "At your Service", shaves, sacrifices, circles the Ancient House (Ka`ba), and greets the Black Stone, and upon his family, and companions and give them all salutations of peace".

A sample of formulas which can be used to greet the Prophet ﷺ

"Blessings and peace be upon you O my Master! O messenger of God!

Blessings and peace be upon you O my Master! O beloved of God!



Blessings and peace be upon you O my Master! O prophet of God!

Blessings and peace be upon you O best of the creation of God!

Blessings and peace be upon you O beloved of God and His chosen one!

Blessing and peace be upon you O wrapped one!

Blessing and peace be upon you O cloaked one!

Blessing and peace be upon you O Ta-Ha!¹⁰²

Blessing and peace be upon you O Ya-Sin!¹⁰³

Blessing and peace be upon you O father of al-Qasim!

Blessings and peace be upon you O clarifier of the way!

Blessings and peace be upon you O possessor of nobility!

Blessings and peace be upon you O father of al-Zahra!

Blessings and peace be upon you O he by whom God took us out of the darkness and into the light!

Blessings and peace be upon you O light of creation!

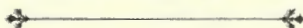
Blessings and peace be upon you O imam of those who bow and prostrate!

Blessings and peace be upon you O possessor of the most praised station!

Blessings and peace be upon you Oh possessor of the unfurled banner!

102 Ta-ha: This is the name of 20th chapter of the Qur'an and is one of the names of the prophet Muhammad ﷺ.

103 Ya-sin: This is the name of the 36th chapter of the Qur'an and is one of the names of the prophet Muhammad ﷺ.



Blessings and peace be upon you O repository of nobility and generosity!

Blessings and peace be upon you O possessor of the frequented basin!¹⁰⁴

Blessings and peace be upon you O possessor of lofty rank and witnessing!

Blessings and peace be upon you O father of Abraham!

Blessings and peace be upon you O manifestation of honor!

Blessings and peace be upon you O he who is kind and compassionate to the faithful!

Blessings and peace be upon you and upon your fathers and brothers from amongst the prophets and messengers!


Blessings and peace be upon you and upon your family and all your companions!

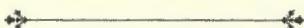
Blessings and peace be upon you and the angels brought nigh!

Blessings and peace be upon you and upon those who are loyal to you, who love you, draw near to you and are connected to your presence!

Blessings and peace be upon you and upon all of those honored with your gaze!

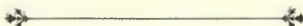
Blessings and peace be upon you and all of those who are pure in their love for you!

¹⁰⁴ The faithful will drink from the cupped hands of the prophet  from this basin in paradise and never thirst again. All drinking thereafter will only be for pleasure, and God knows best.






May God reward you on our behalf with the best reward he has bestowed upon any prophet for his nation. O God, reward our master Mohammad on our behalf. O God, reward our master Mohammed on our behalf. O God, reward our master Mohammad on our behalf. O God, reward our master Mohammad on our behalf. O God, give our master Mohammad al-waseela and exaltation and honor and a high and lofty rank and raise him to the praise-worthy station that You have promised him O Most Merciful of the Merciful. O God, gather us with him at his basin, give us courtesy with him and give us an immense share of good through our visit to him. God ﷻ Says: ﴿If they had only, when they were unjust to themselves, come to you and asked God's forgiveness, and the Messenger had asked forgiveness for them, they would have found God indeed Oft-returning, Most Merciful¹⁰⁵﴾. I seek God's forgiveness, I seek God's forgiveness, I seek God's forgiveness. And here I am, I have come to you seeking forgiveness for my sins, so seek forgiveness on my behalf, O my master, O messenger of God. Seek forgiveness for me O beloved of God. O God, give him intercession on our behalf in honor of his rank in your presence and honor us whilst we stand here with him. O God forgive our sins, cover our faults, alleviate our suffering and let us

105 Quran chapter 4, part Verse 64, the full verse reads as follows: ﴿We sent not an apostle, but to be obeyed, in accordance with the will of God. If they had only, when they were unjust to themselves, come to you and asked God's forgiveness, and the Messenger had asked forgiveness for them, they would have found God indeed Oft-returning, Most Merciful.﴾



be with the prophet in this world and the next and let us be in the highest paradise in the garden and give us the sweetness of beholding your Noble Countenance in the company of your beloved prophet. Peace be upon you O my master, O messenger of God, from my parents and my friends and all of those who requested I give my salutations to you. Peace be upon you and the Mercy of God and His blessings by the number of His creation and His pleasure and the immensity of His throne and the vastness of His words. And the blessings and peace of God be upon our master Mohammad and his family and praise belongs to God, Lord of all the worlds". Recite the Fatiha.

ETIQUETTE OF GREETING OUR MASTER ABU BAKR AL-SIDDIQ

"Peace be upon you O Companion of the Messenger of God, peace be upon you O Successor of the Messenger of God , Peace be upon you O he who was with him (the Prophet ) in his time of hardship and constraint, peace be upon you O blessed companion and friend, peace be upon you in for that time you spent in the cave, peace be upon you O he about whom the Messenger of God  said: "the person most giving to me from his wealth and his company is Abu Bakr", peace be upon you O he about whom the Messenger of God said: "if I had taken any close friend I would have taken Abu Bakr as my close friend"¹⁰⁶, O God on our

106 The Authentic Collection of Imam Muslim (Chapter of the Merits

behalf we ask You to reward the Companion of your Prophet ﷺ with the best of rewards, and let us follow him into the next life, with You being pleased with us, O Most Generous of those who are Generous". Recite the Fatiha.

ETIQUETTE OF GREETING OUR MASTER OMAR ﷺ

"Peace be upon you and the mercy of God and his blessings O our master Omar ibn al-Khattab, peace be upon you O martyr of the prayer niche¹⁰⁷, peace be upon you O articulator of truth and that which is right, peace be upon you O he regarding whom the Messenger of God ﷺ said: "in the nations that came before you, there were those who received inspiration, if there be one in my community, then it is Omar"¹⁰⁸, peace be upon O he regarding whom the Messenger of God ﷺ said: "O Ibn al-Khattab by the One in whose Hand is my soul when Satan sees you walking along a path he takes a path other than yours"¹⁰⁹. O God on our behalf we ask You to reward the Companion of your Prophet ﷺ with the best of rewards, and let us follow him into the next life, with You being pleased

of the Companions, sub-chapter on the Merits of Abu Bakr al-Siddiq ﷺ).

107 In reference to the fact he ﷺ, was assassinated while in praying in a prayer niche.

108 The Authentic Collection of Bukhari (the Chapter on the Merits of the Companions, Sub-Chapter on Omar, and in the Authentic Collection of Muslim (Chapter on the Merits of the Companions, Sub-chapter on the Merits of Omar).

109 The Authentic Collection of Bukhari.



with us, O Most Generous of those who are Generous".
Recite the Fatiha.

OTHER INVOCATIONS

The Messenger of God ﷺ is reported to have said the following:

"Whoever says: There is no divinity other than God, One without partner, to Him belongs the kingdom, to Him belongs all praise and He has Power over all things, one hundred times a day will have an award equivalent to freeing ten slaves, will have one hundred good deeds recorded for him, and one hundred bad deeds wiped away, and this invocation will also act as a protection from Satan from the beginning of his day until the evening, and no-one will be better rewarded except someone who does more than him".

"Whoever says: Transcendent is God and may He be praised one hundred times a day, his mistakes will fall away even if they be as numerous as the foam in the sea".



“Two words which are light on the tongue, yet heavy on the Scale, beloved to the Merciful: Transcendent is God the Majestic, Transcendent is God and may He be praised”.

“shall I tell you about a treasure from the treasures of the garden... there is no strength and no power except by God”.

THE INVOCATION DONE UPON RETURNING HOME

“There is no divinity other than God, One without partner, to Him belongs the kingdom, to Him belongs all praise and He has Power over all things, turning back repentant worshipful and grateful to our Lord, God has fulfilled His promise, and gives victory to His servant, and defeated all the confederates”.



ABOUT HABIB ALI AL JIFRI

Habib Ali was born in the city of Jeddah in the Kingdom of Saudi Arabia just before dawn on Friday 20th Safar 1391 AH (16th April 1971), from parents who are both descendents of Imam Hussein son of Ali, peace be upon them.

LINEAGE

Ali Zain al-Abidin son of Abdul-Rahman son of Ali son of Muhammad son of Alawi son of Ali son of Alawi son of Ali son of Ahmed son of Alawi son of Abdul-Rahman Mawlah al-Arsha son of Muhammad son of Abdullah al-Tarisi son of Alawi al-Khawas son of Abu Bakr al-Jifri son of Muhammad son of Ali son of Muhammad son of the Ahmed son of the al-Faqih al-Muqaddam Muhammad son of Ali son of Muhammad Sahab Murbat son of Ali Khali` Qassam son of Alawi son of Muhammad son of Alawi son of Ubaidullah son of the Ahmed al-Muhajir ila Allah (trans: the one who made an exodus to the Divine presence) son of Isa son of Muhammad al-Naqib son of Ali al-Uraidhi son of Jafar al-Sadiq son of Muhammad al-Baqir son of Ali Zain al-Abidin son of Hussein (the grandson of the Messenger of God blessings & peace be upon him) son of Ali son of Abu Taleb, may God ennoble his countenance, the husband of Fatimah al-Zahra daughter of the Messenger of God blessings & peace be upon him.

His noble mother is Marumah daughter of Hassan son

of Alawi son of Hassan son of Alawi son of Ali al-Jifri.

EDUCATIONAL BACKGROUND

He began taking knowledge from his early childhood from his first teacher, his mother's great-aunt the scholar and knower of God Safiah daughter of Alawi son of Hassan al-Jifri, she had an immense influence on him and the direction he took in the pursuit of knowledge and spirituality.

As a continuation of the authentic methodology of receiving Sacred Knowledge, and wayfaring on the spiritual path, through an unbroken chain of masters, all the way back to the Messenger of God may God Bless him & his family and give them peace, a methodology the preservation and maintenance of which, the valley of Hadramaut and the city of Tarim are renowned, this work was continued in the intellectual Milieu of the Hejaz which became a meeting point for the Scholars of the School of Hadramaut when they were exiled from the South of Yemen during Communist Rule; he received his education in the Sacred Sciences and the Science of Spiritual Wayfaring at the hands of Scholars and Spiritual Educators among them:

- The Scholar and Spiritual Educator Habib Abdul-Qadir Bin Ahmad al-Saqqaf in Jeddah. With whom he studied the Authentic Hadith Compilations of Bukhari and Muslim, as well as the Revival of the Religious Sciences of Imam Ghazali and other important texts. He continued studying directly under his teacher from the age of 10 until he was 21 years of age.

- The Scholar and Spiritual Educator Habib Ahmad Mashhur Bin Taha Al-Haddad the author of many famous books. Among the books he studied under this master was: 'The Clarification of the Secret Knowledge known to those Brought Near to the Divine Presence'.
- The Scholar and Master Muhammad Bin Alawi al-Maliki al-Hasani, the Hadith Master of the Two Holy Sanctuaries. Under whom he studied Hadith Terminology, Legal Principles and the Biography of the Prophet.
- The Scholar and Educator Al-Habib Attas al-Habshi.
- The Scholar Habib Abu Bakr al-Mashhur al-Adani, the author of numerous works.
- The Scholar Sheikh Muhammad Ba-Sheikh.
- He enrolled in the College of Islamic Studies in Sana'a Yemen from 1412 AH/1991 AD, until 1414 AH/1993 AD. During this time he was given the opportunity to study directly under Habib Muhammad Bin Abdullah al-Hadaar who was in his last days, so he went to the Habib's Centre of Learning in the City of Baeda in Yemen. It was during this phase that he began to move from theoretical studies to the work of calling to God, as he benefited greatly from the late Habib Muhammad Al-Hadaar's methodology of living his knowledge, and making it impact his reality.
- During that phase the link between him and the Great Scholar & Educator Habib Omar Bin Muhammad Bin Salem Bin Hafiz, (who was one of the foremost people in Habib Muhammad Al-Hadaar's Centre of Learning)

was strengthened He later went to the City of Sheher to be with him.

- He settled in Tarim in the Companionship of Habib Omar Bin Mohammed Bin Hafiz from 1993 to 2003.

BACKGROUND

1426 AH/2005 – present: General Director of Tabah Foundation.

1424 AH/2003 – present: Member of the Board of Director of Dar Al-Mustapha for Islamic Studies in Tarim.

1428 AH/ 2007 – present: Active member of The Royal Aal al-Bayt Foundation for Islamic Thought in Amman, Jordan.

1428 AH/ 2007 – Present: Secretary General to the Board of Trustees for the Al Mahabbah Awards.

1424 AH/ 2003 – Present: Member of the Board of Trustees of the European Academy for Islamic Culture and Science in Brussels, Belgium.

1418 AH/1997 – Present: Visiting Lecturer (summer program) at Dar Al-Mustapha for Islamic Studies in Tarim.

THE GOALS AND MANNERS OF MAKING HAJJ

HABIB ALI AL-JIFRI

I n t i m a t e P r a y e r

*In an hour of benevolence and acceptance - a slave calls out
seeking attainment*

*Hoping, praying, begging, and turning for refuge - You are a
slave's hope, and goal in all his aspirations*

*You are Generous and all he can ask for - You are Clement and
Your generosity is endless*

*A slave who is wrongful, sinful and full of shortcomings - a
Lord who is Forgiving, and Perfectly Benevolent*

*At the door I stand and on You, on You I pin all hopes - my
hope in You is enough to put all my affairs in order*

*The hours of acceptance cometh - with clouds carrying rains
of heaven's pleasure*

*O my Lord Your slave comes to You seeking Your pardon -
will You accept Your slave O Exalted*

*O my Lord Your slave comes to You seeking forgiveness - will
You forgive his sins O Protector*

*O Lord Your slave comes seeking to be given water - will You
quench his thirst with a pure drink*

*Who else do I have O my God when my sins besiege me - but
You, You are my hope and all I ask for*

*You are God and our One Lord - You are the goal therefore
rectify my action*

*When the time to leave this world draws near - the departure
is to the bounty of being in the shade of Your proximity*

*May blessings be showered upon God's beloved Mohammad -
and his pure kin the most noble of kinfolk*



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